THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE papers of Lieutenant Conder, which we publish this quarter, will be received as a proof that the work of preparing the memoirs is advancing steadily. The memoirs for one sheet are already completed, and are in the hands of the Executive Committee as already reported (meeting of General Committee, June, 1876). They contain the information acquired during the progress of the Survey, divided into the following sections :—

(*a*) TOPOGRAPHY.—Minute details as to all springs, streams, valleys, hills, position of villages, and other natural features; with special descriptions of interesting localities.

(*b*) ARCHÆOLOGY.—A description of every ruin in the sheet, with illustrative plans and sketches. To this Section belong all inscriptions found in the area covered by the sheet.

(*c*) NAME LISTS.—The modern names in each sheet arranged alphabetically, showing them in Arabic and English character (transliterated according to Dr. Robinson's system), and the meaning of the names when they can be found.

(*d*) PROPOSED BIBLICAL AND OTHER IDENTIFICATIONS, with notes and explanatory arguments.

(*e*) ETHNOLOGY.—Special legends or traditions attached to ruins, buildings, trees, &c., in the sheet.

(*f*) GEOLOGY.—Detailed notes on the geological features of each sheet.

This order has been followed for the convenience of Lieutenant Conder, and to give the Committee a ready means of estimating the extent and value of their materials. Any suggestions from subscribers will be received and carefully considered by the Committee.

Some of the papers recently published may be taken as illustrations of this division. The "Notes from the Memoir" (*Quarterly Statement*, July, 1876), belong to Section D. The new site proposed for Emmaus in the present number comes from a study of Section C. The paper on the "Fertility of Palestine" is a special paper, which might belong to Section A. That on the Language of the Native Peasantry in Palestine would be classed under Section E.

A copy of a vizierial letter, sent from Constantinople to Damascus, has been received from the Foreign Office. This contained an order that the whole of the fine asked for by the Consul Moore for damages in the Safed affair is to be paid to the Consul General at Beyrout. The amount was £340, of which the sum of £150 has been already paid. The claim of £200 for compensation does not seem to have been allowed.

A letter received from the Rev. Selah Merrill informs us that he is still working in and about the Jordan Valley. We reproduce, by permission of the proprietors of the *Athenæum*, a report sent by him to that journal. The New York Committee have not yet issued their Report of Colonel Lane's expedition.

Captain Warren, R.E., is engaged upon a work in which he will give the history of his three years in Palestine, with the conclusions to which, in his opinion, the results of the Jerusalem excavations point. It will be published by Messrs. R. Bentley and Son, about the middle of October.

The Rev. R. J. Griffiths has made the lecturing tour through Wales, which was announced in the last *Quarterly Statement*. He lectured at Brecon, Cardiff, Carmarthen, Tenby, Aberystwyth, Oswestry, Rhyl, Mold, Ruthin, Wrexham. Llandudno, and Carnarvon. He also preached in the Cathedrals of Bangor and St. Asaph. The result of his exertions has been to introduce the work of the Society for the first time into Wales. What is wanted now is, that this newly raised interest may be followed up, and the Committee will be grateful to gentlemen who may be willing to act for them in any part of the Principality. Mr. W. Adams, of Cardiff, and Mr. Richard Mills, of Brecon, are Honorary Secretaries for those towns.

The Committee take this opportunity of returning their best thanks to the gentlemen who assisted Mr. Griffiths on a journey which was necessarily too rapid for him to stay at any place, and would have been unsuccessful but for their efforts.

The financial position of the Fund is as follows :—

Received from June 28th to September 28th the sum of £616 6s. 9d. Balance in the banks at the latter date, £344 18s. 5d.

The current expenses are about £200 a month to cover all liabilities. The party at the Royal Albert Hall consists of Lieutenants Conder and Kitchener, with five non-commissioned officers of Royal Engineers. It would be a great help to the work if the strength of the Survey office could be increased so that the whole work might be handed over to the engravers so far as is done when Lieutenant Conder again takes the field. In order to clear themselves from outstanding liabilities, and to have a sum in hand ready to meet the expenses of starting the Survey party again, the Committee ask for £1,500 between October 1st and December 31st.

The following is the list of the newly formed Committee of the Dublin Association. One or two of the names were incorrectly given in the last *Quarterly Statement* :—

Chairman—Right Hon. W. Brooke, Q.C., M.C.

Rev. G. W. Carroll, M.A.	Rev. A. Lawson, M.A.
Rev. M. C. Close, M.A.	Rev. T. A. Maher.
Rev. G. Cowell, M.A.	Rev. Professor Porter, LL.D.
Rev. G. Dalton, M.A.	Rev. R. T. Smith, B.D.
A. D. M'Gusty, Esq., B.A.	Rev. W. D. Stevenson, M.A.
R. R. Garstin, Esq., M.A., F.S.A.	Rev. H. West, M.A.

Hon. Secs. { Denis Crofton, Esq., B.A.
Rev. G. J. Stokes, M.A.

Treasurer—The Munster Bank.

The first list of Dublin contributors has also been received. It is as follows :—

Right Hon. W. Brooke	£2	0	0
Hon. George F. Colley	1	0	0
Denis H. Kelly, Esq., D.L.	1	0	0

Rev. Henry West	£1	0	0
Rev. Maxwell Close	1	0	0
A. D. M'Gusty, Esq.	1	0	0
Denis Crofton, Esq.	0	10	6

The following are at present the Diocesan Representatives of the Society :—

PROVINCE OF CANTERBURY.

Diocese of Exeter : Rev. Franklin Bellamy, St. Mary's Vicarage, Devonport.

Archdeaconry of Hereford : Rev. J. S. Stooke-Vaughan, Wellington Heath Vicarage, Ledbury.

Archdeaconry of Salop : Rev. A. F. Forbes, Badger Rectory.

" Lichfield : " "

London : Rev. Henry Geary, 16, Somerset Street, Portman Square.

Norwich : Rev. F. C. Long, Stowupland, Stowmarket.

Peterborough : Rev. A. F. Foster, Farndish Rectory, Wellingborough.

Worcester : Rev. F. W. Holland, Evesham (Member of General and Executive Committee, and one of the Hon. Secretaries to the Fund).

Archdeaconries of Canterbury, Maidstone, and Surrey : Rev. R. J. Griffiths, 19, Trafalgar Road, Old Kent Road, S.E.

PROVINCE OF YORK.

York : Rev. J. De Courcy Baldwin, Training College, York.

Archdeaconry of Craven : Rev. J. C. Henley, Kirkby Malham Vicarage.

IRELAND.

Rev. G. J. Stokes, Blackrock, Dublin.

The Rev. Horrocks Cocks, 19, Edwardes Square, Kensington, W., has also kindly offered his services among Nonconformist churches.

While desiring to give every publicity to proposed identifications by officers of the Fund, the Committee beg it to be distinctly understood that they leave such proposals to be discussed on their own merits, and that by publishing them in the *Quarterly Statement* the Committee do not sanction or adopt them.

Annual subscribers are earnestly requested to forward their subscriptions for the current year when due, at their *earliest convenience*, and without waiting for application. It is best to cross all cheques and post-office orders to Coutts and Co.

The Committee are always grateful for the return of old numbers of the *Quarterly Statement*, especially those which are advertised as out of print.

Ladies desirous of joining the Ladies' Associations are requested to communicate with Mrs. Finn, The Elms, Brook Green, London, W.

Cases for binding the *Quarterly Statement* are now ready, and can be had on application to Messrs. R. Bentley and Son, 8, New Burlington Street. They are in green or brown cloth, with the stamp of the Society, uniform in appearance with "Our Work in Palestine," price one shilling. They can be obtained for any year by subscribers who have complete sets.

Lieut. Kitchener's Guinea Book of Biblical Photographs is now ready, and can be bought at Mr. Stanford's establishment, 55, Charing Cross. It is recommended as a book for Christmas presents. It contains twelve views, with a short account of each. They are mounted on tinted boards, and handsomely bound. The following is the list of the selected views :—

1. The Valley of Sorek (1 Sam. vi. 12).
2. The Valley of Michmash (Judges xx. 31, and Isaiah x. 28).
3. Mount Moriah.
4. The Mosque El Aksa.
5. Elisha's Fountain (2 Kings ii. 22).
6. Bethlehem.
7. Interior of the Dome of the Rock.
8. The Baptism in Jordan.
9. Cana in Galilee.
10. Bethany.
11. The "Via Dolorosa."
12. The Traditional Church of the Holy Sepulchre.

All Lieut. Kitchener's views can be obtained at the same rate as the ordinary photographs of the Fund, of the agent, Mr. Edward Stanford, 55, Charing Cross.

JACOB'S WELL.

ONE of the few sites in Palestine, the identity of which has never been assailed, is that of Jacob's Well. It is situated a mile and a-half east of Nablus, on the edge of the Plain of Mukhna, and at the eastern base of Mount Gerizim. Captain Anderson, who examined it in 1866, cleared out the mouth, and was lowered by a rope to the bottom. He found it 75 feet deep, of a circular form, with a diameter of 7 feet 6 inches, and lined throughout with rough masonry. The bottom of the well was perfectly dry (in May), but the presence of a small unbroken pitcher proved that water is sometimes found in it. Captain Anderson thinks, however, that the well—into which every visitor throws a stone—was formerly very much deeper. Besides the stones, the débris of a ruined church, built over the well in the fourth century, have fallen into it and helped to fill it up. An offer has been made by Dr. Nathaniel Rogers, of Exeter, one of the subscribers to the Fund, to contribute the sum of £50 towards the complete clearing out of this well, so rich in Scriptural associations. The Committee have accepted his offer, and propose to perform this work on the return of the Survey party. It is estimated that an additional £50 will be required for the labour, making £100 in all; and it will be expedient to have the work superintended by the English officers of the Fund. When cleared out, however, steps should be taken to prevent its being filled up again, and the Committee would like to surround the mouth of the well with some sort of memorial stone-work, the nature and design of which will be a matter for careful consideration. Should any subscribers desire to unite with Dr. Rogers in this interesting piece of work, their names will be gladly received by the Committee.

NEW PHOTOGRAPHS.

THE following is Lieut. Kitchener's complete list:—

1. Scene of the Return of the Ark.
2. Scene of the Attack on the Philistines' Camp by Jonathan and his Armour-bearer.
3. Mount Moriah, the Site of Solomon's Temple.
4. Proposed Site of Solomon's Palace (Mosque El Aksa).
5. Elisha's Fountain.
6. Bethlehem.
7. Interior of Dome of the Rock.
8. The Jordan.
9. Cana of Galilee.

10. Bethany.
11. Way of the Cross (The "Via Dolorosa").
12. The Traditional Church of the Holy Sepulchre.
13. Jerusalem: View from Palestine Exploration Fund house on Zion.
14. Citadel at Jerusalem.
15. Abbey Church of St. Marie la Grande, Jerusalem.
16. West Window of ditto.
17. Cloisters of ditto.
18. General View north of Jerusalem.
19. Jeremiah's Grotto north of Jerusalem.
20. Dome of the Rock, interior.
21. Ditto, showing architectural details.
22. Sebil Keyat Bey, Haram Enclosure, Jerusalem.
23. Kubbet el Abd, near Jerusalem.
24. Site of Bether (Bittir), near Jerusalem.
25. Boundary of Judah—Kustul in the distance.
26. Church of Santa Hannah, Beit Jibrin.
27. Cave at Beit Jibrin (Columbaria).
28. Fortifications at Beit Jibrin.
29. Details of Arcade at Beit Jibrin.
30. Adullam, showing the Caves.
31. Ditto, showing the Site of the City.
32. Ascalon: General View from East.
33. Ditto: View from East Wall.
34. Ditto: View on Sea-shore.
35. Ditto: Tomb of Sheikh Mohammed el Messelli.
36. Ditto: Well (Bir el Kushleh).
37. Ashdod from the South.
38. West Door of Church of St. John, Gaza.
39. Interior of ditto (now used as a mosque).
40. Mosque in Jamnia.
41. Scene at Well, Jamnia.
42. Makkedah (El Moghar) from the East.
43. Valley of Elah, looking west, near Shochoh: scene of battle between David and Goliath.
44. Ditto, looking East.
45. Shefa Amr: Village and Castle.
46. Ditto: Rock-cut Tomb.
47. Church of St. Anne and St. Joachim at Seffurieh.
48. Castle at Seffurieh.
49. Convent at Kusr-Hajlah (Beth Hogla).
50. Masada from North-West, showing the Roman Bank.

In addition to which the following have been taken for the Fund:—

The Moabite Stone. Restored by M. Clermont Ganneau.

The Vase of Bezetha. Found by M. Clermont Ganneau in his excavations at Jerusalem; the most remarkable specimen yet discovered of possibly Syrian art of the Herodian or post-Herodian period.

LADIES' ASSOCIATIONS.

MEETINGS have been held since our last Report in the following places, through the kind activity of various friends, who have exerted themselves in furtherance of our work.

On June 22 Justice Sir T. D. and Lady Archibald assembled their friends at 7, Porchester Gate.

Mr. Denny spoke of the great interest he felt in the subject, he himself having been in the Holy Land. A description of the work hitherto accomplished in Palestine was then given, and also of the map of Palestine now in course of construction.

On July 7 a meeting was held at Mrs. Whitehead's, at Harrow, and on July 19 Mrs. Pierce Butler arranged a meeting, with the kind assistance of the Rev. W. C. Wheeler, who spoke and commended the subject to the friends present as one of practical importance as well as of sacred interest.

This last meeting led to another on August 3 at the house of the Dowager Lady Herschel, Collingwood Hawkhurst, Kent. Mr. A. Herschel explained the object of the meeting and bade the friends present welcome. After the various points of interest connected with the Exploration in Palestine had been described, the Rev. H. A. Jeffreys spoke, summing up the topics which had been touched upon.

On August 15, Clara Lady Rayleigh gathered a large party at her house, "Tofts," Chelmsford. Mr. R. Strutt and Col. Lovibond, R.E., both spoke. The latter expressed his special interest in the work carried on by his brother officers of the Royal Engineers in Palestine. The Rev. G. B. Hamilton, local secretary at Chelmsford, also spoke, and obtained the names of several ladies who were willing to join in forming a Ladies' Association. The list was headed by the hostess, Clara, Lady Rayleigh.

On August 24 a meeting was held at Nursling Rectory, Southampton, by the Rev. H. C. and Mrs. Hawtrey, and the interest shown was so great that two other meetings were offered by friends present to be held in the course of some weeks.

We trust that all those who have helped us in arranging the meetings thus briefly described above will accept our best thanks. There can be no doubt that these meetings do tend to increase the pleasure felt in studying Holy Scripture, that many a little illustration is gained which helps the reader to understand the sacred volume better, and that, therefore, those friends who aid us by attending the meetings and contributing to our Fund, do obtain in return something, not merely of pleasant amusement, but of knowledge, which has real value and importance in so far as it bears upon the elucidation of the Bible.

ON THE MOUNTAIN OF THE SCAPE-GOAT.

THERE is no ceremony of the law of Moses which possesses greater interest to scholars than that on the day of Atonement when the "scape-goat" (as the Authorised Version has rendered it) was sent out into the wilderness.

It is not my object to enter into the question of the true meaning of the term "the *goat for 'Azâzel*," which represents the Hebrew text (Levit. xvi. 8), or to enquire whether this word is properly to be connected with the demon of that name who was supposed to inhabit deserted and ruined places, and to have been a fallen angel teaching many arts to mankind. (Book of Enoch, chap. viii.) The name is still applied (according to Gesenius) by some Arab tribes to an evil genius,

but it is sufficient here to take the words of Josephus that the goat was "sent out of their coasts to the desert for an expiation and a supplication for the sins of the whole multitude" (*Antiq.* iii. 10. 3).

According to the original law the scape-goat was set free and went away into the wilderness, but we learn from the Talmud that on one occasion a scape-goat found its way back to Jerusalem, and this was considered so ominous that an innovation was made, and the goat was effectually prevented from taking so unusual a course by being precipitated from the top of a lofty mountain.

The tract *Yoma* of the Mishna, devoted to the ceremonies of the great Day of Atonement, gives a full account of the ceremony as performed at the later period. The high priest stood in the temple court with the two goats "for Jehovah" and "for Azazel" before him. To the horns of the latter he bound a tongue-shaped scarlet cloth to distinguish it, and the lots were then cast, it being considered of good omen if the lot for Jehovah fell in the right hand.

The reason of the red cloth was, according to Maimonides, to distinguish the goat, but the doctors of the Gemara, ever anxious to put an unnatural meaning to every act, quoted the passage, "though your sins be as scarlet they shall be white as snow" (Isaiah l. 18), and asserted that the atonement was not acceptable to God unless the scarlet cloth turned white, which it ceased to do forty years before the destruction of Jerusalem.

The goat, when chosen, was sent out with a special messenger to a place called *Tzook*, and passed on the road another place called *Beth Hidoodoo*. The passage in the Mishna runs as follows:—

Yoma, chap. vi.:

(4) "And the nobles of Jerusalem went with him to the first tabernacle, for there were ten tabernacles between Jerusalem and Tzook, and ninety stadia (*Rîs*), and seven and an half stadia were one mile" (*Mîl*).

(5) "At every tabernacle they said to him, Behold food, behold waters (*Mîm*), and they went with him from one tabernacle to the next, except at the last, for they did not go with him to Tzook, but stood afar off and watched what he did.

(6) "What did he do? He divided the scarlet tongue and placed half upon the rock and tied half between the horns of it (the goat), and he pushed it (the goat) backwards, and it rolled and fell down, and or ever it was half down the mountain every bone of it was broken. And he went and sat under the last tabernacle till the evening. . . .

(8) "And they said to the high priest, 'The goat has reached the desert.' And how did they know that he had reached the desert? They made watch-towers on the road, and waved cloths, and knew that the goat had reached the desert. Rabbi Jehuda said, 'Was not this the great sign; from Jerusalem to the entrance of the desert (Beth Hidoodoo) was three miles? They went one mile and returned, and counted for one mile, and they knew that the goat had reached the desert.' The foreign legend. Rabbi Ismail said, Was not this the sign, they tied the red

tongue to the gates of the temple, and when the goat had reached the desert it became white, since it is said, 'Though your sins be as scarlet they shall be white as snow'?"

We may here examine the three topographical terms here used.

The Desert.—Midbar, "wilderness." The word has, according to Dean Stanley, the idea of a wide open space without pasture. It is applied in the Bible (Josh. xv. 61) to a district including the northern shores of the Dead Sea, and extending at least to Engedi, and, on the west, apparently to the vicinity of Bethlehem. The distance from Jerusalem to the entrance was three miles, and *Tzook* in this desert was twelve Jewish miles from the capital, and probably on some important road.

Tzook comes from a root meaning "narrow," and equivalent, according to Gesenius, to the Arabic *Dâk* spelt with *Dâd*. According to Bartenora the term applies to any prominent and lofty mountain, but it is generally taken to be a proper name, and in this view Maimonides, commenting on the passage, agrees.* A precipitous mountain, probably a narrow ridge but lofty, and easily seen from a distance, with a road leading to it from Jerusalem, is required evidently at a distance of twelve Jewish miles from the capital, somewhere in the direction of the eastern desert.

Beth Hidoodoo.—The word stands Beth Horon in the Jerusalem Talmud, which appears to be a corruption. In the Targum of Jonathan on Lev. xvi. the same no doubt is intended by *Beth Hidoori*, spelt with the *He*. Buxtorf translates the word, as does Surenhusius, "the entrance to the desert." The root has, however, the meaning "to be sharp," and the word *Hidoodîm* means "wrinkles." This term would apply well to the knife-like ridges of the desert east of Jerusalem.

The circumstances of the case may not perhaps allow of very certain identification, as it is doubtful whether either word is to be taken as a proper name; but there are indications which may perhaps point to the exact spot.

The ancient road from Jerusalem to the desert, and to the curious ruin of Mird (Mons Mardes), is now traced throughout. At the distance of some six English miles from Jerusalem it reaches a long, narrow ridge, running north and south, having extremely steep sides and deep gorges running northwards, separated on the west by the Wady of *ed Dekâkîn*, and on the east overlooking the *Bukei'a*, or table-land above the Dead Sea. This ridge culminates in the high point called el Mŭntâr, about half a mile farther east, and is bounded on the north by the precipitous

* In another passage (Mishna Baba Metzia vii. 10) the word also occurs in the plural, *li rasi tzookîn*, and in this case also Maimonides takes the word to apply as a proper name to *Tzook*, the Scape-goat Mountain. It is worthy of notice that the Arabic name *Sûk*, under the feminine form *Sûkîyeh*, applies to a narrow ridge, *Dhahret Sûkîyeh;* a valley, *Wâdy Sûkîyeh;* and a well, *Bîr Sûkîyeh*, in the same desert four miles east of *Neby Yŭkîn*. The distance from Jerusalem prevents identification with Tzook, but the origin of the name is probably the same.

valley of *Mukelik*, above which, a little farther north, is the peak called *el Haddeidûn*.

The name *Hidoodoo*, which, as we have seen above, means sharp or knife-edged, is applied to two points in the same district, under the Arabic equivalent form *Haddadîyeh*, having an identical meaning, and the term *Haddeidûn* is not improbably a corruption of the Hebrew *Hadûdim*. Thus the Beth Hidoodoo would be the entrance to the district of sharp ridges which is peculiar to this part of Palestine.

It is remarkable also that there are a series of wells, at the average distance of three quarters of a mile apart, all along the ancient road to this ridge; and, finally, it is still more interesting to find one of these, the first upon the ridge itself, bearing the name *Sûk*.

This name has been collected by Mr. Drake as written with *Sîn*, in which case it may be rendered "well of the market," though why a well in the middle of the desert should be so called is not apparent. The *Sîn* and *Sâd* are, however, so closely allied that they are not unfrequently confused, and some words (such as *Sunt*, the acacia) may be written with either. Curiously enough, this is the case with all words from the root *Sâk*, including *Sûk*. (See *Freytag Lex.*) Spelt with the *Sad* the Arabic is the exact equivalent of the Hebrew *Tzook*, for the last letter is a *Kof*, representing the Hebrew *Koph*.

The antiquity of these wells is certainly considerable. Many of them are reservoirs hewn in the rock with great care and labour. They exist in a part of the country quite uncultivated, and are evidently intended for travellers along the road, which also shows marks of antiquity, being hewn in the face of the cliff in parts. The exact length of the Hebrew mile it is not easy to determine, but the *Rîs* as determined from Maimonides appears to have been 125 yards, which would give six and a half English miles as the total distance from Jerusalem to Tzook. This brings us to the summit of El Mŭntâr, and the Bîr es Sûk may be supposed to mark the site of the last tabernacle.

These indications seem to point to the ridge of *el Mŭntâr* as representing the *Tzook* of the Talmud, and the exact point whence the scapegoat was rolled down into the valley beneath.

CLAUDE R. CONDER, Lieut. R.E.

7th August, 1876.

NOTES FROM THE MEMOIR.

THE following points of interest have come out in preparing the nomenclature of Sheets 16 and 18 since the publication of the July *Quarterly Statement*.

1. *Joshua's Altar on Ebal.*—The site is very possibly represented by the modern sacred site called *'Amâd ed Dîn*, "monument of the faith," on the top of Ebal. This discovery is specially interesting, because the tradition cannot well be either Christian or Samaritan, but is preserved

by the Moslem peasantry. I hope to collect further information on the subject on our return to Palestine.

2. *Gomorrah.*—The general opinion of scholars is in favour of the cities of the plain having been situate at the northern end of the Dead Sea. There is a point, however, which has never been, as far as I am aware, fully brought out. The cities, which seem to have been comparatively important places, must have been supplied with water. The immediate neighbourhood of the north shores of the sea is quite destitute of springs, only one small salt spring having been found near the *Rujm el Bahr.*

There is, however, one good spring a little farther south, namely, the *'Ain Feshkhah*, where a city might have been situate on the shore of the lake. A little farther north is De Saulcy's proposed site for Gomorrah, *Khŭrbet Kumrân*, a name which has no connection with the Hebrew *Amrah*, meaning "depression," and suggesting a site on the shores of the lake, but is probably derived from the root *Kumr*, meaning "to be white or dusky," and possibly connected with the white cliffs on which it stands. It is worthy of note, however, that the name *'Amrîyeh*, which is the proper equivalent of the Hebrew, applies to a *Tŭbk*, or "table-land," and to a large valley close to the *Râs Feshkhah.* This is the nearest approach to the name Gomorrah (or more properly, as in Gen. x. 19, Amorah) yet discovered in this direction.

3. *The Early Christian Ebal and Gerizim* were situate, as I have pointed out in the paper on Samaritan topography, near Jericho. I have proposed the two conical summits north and south of the gorge of Wâdy Kelt. The northern has traces of ruins upon it, and is called by the curious title *Nusb 'Aweishîreh*, of the meaning of which there is no doubt. *Nusb* means anything standing erect, a cairn, a column, a milestone, or a crag; the other word is the plural of *'Ashireh*, "a tribe," and the whole may consequently be translated "the monument of the tribes." A tradition on the subject may very easily be collected, as the Abu Nuseir Arabs who inhabit this district are remarkably intelligent; but at first sight one naturally connects the title with the early Christian tradition as to Ebal and Gerizim, which are described as two peaks close together. (See *Q. S.* April, 1874, p. 74).*

4. *Archi* and *Ataroth* (Joshua xvi. 2).—Important places on the boundary of Benjamin. The first is no doubt represented by the name *'Arîk*, applied to a village called *'Ain 'Arîk*, in exactly the required position. Ataroth is defined apparently in Josh. xviii. 13: "Ataroth-Adar, near the hill that lieth on the south side of the nether Beth-Horon." This is the position of the present village of *et Tîreh.* These two identifications, if accepted, are of great value in fixing the tribe boundaries.

5. *The towns of Dan.*—The following is the list of the cities of Dan, with the old identifications accepted before the Survey, and all apparently satisfactory:

* The name *Beit Bint el Jebeil* collected for this point by De Saulcy, also recalls the Gebal of Jerome.

1. Zorah	Surah, Robinson.
2. Eshtaol	Eshu'a, Vandevelde.
3. Ir Shemesh	'Ain Shems, Rob.
4. Shaalabim	Selbit, Vand.
5. Ajalon	Yalo, Rob.
6. Jethlah	
7. Elon	
8. Timnathah	Tibneh, Rob.
9. Ekron	'Akir, Rob.
10. Eltekeh	
11. Gibbethon	
12. Baalath	
13. Jehud	el Yehudiyeh, Vand.
14. Bene Berak	Ibn Ibrak, Vand.
15. Gath Rimmon . . .	
16. Mejarkon and Rakkon	
17. Japho	Yafa.

Of those missing, Mr. Drake supplied an identification, supposing Elon to be the same as Elon Beth Hanan, and the present *Beit 'Anan*, in a position fitting the consecutive order of the list. To this I may add five proposals, which are all, I believe, new.

Jethlah, between Ajalon and Elon, is probably *Beit Tul*. This supposes only the loss of the weak letter *Yod*, and is in the required direction.

Eltekeh, a place which was near the plains, and of some importance, as we gather from the inscription of Sennacherib, in which it is mentioned with Timnah, Banai-Barka, Hazor (*Yazur*), and Beth Dagon, all towns of the tribe of Dan. (Records of the Past, vol. i.) The most probable site seems to be *Beit Likieh*, at the edge of the hills, north-east of Latrun. This supposes the loss of the weak letter *Teth*, of which there are several examples. Neubauer supposes this to be the Kefr Likitia of the Talmud. (Midrash *Ekha*, ii. 3.)

Gibbethon may possibly be the present *Gibbiah*, or *Kibbiah*, between the sites of Eltekeh and Baalath, the final *on* being lost, as in the cases of Ajalon, Ekron, &c., &c.

Baalath might possibly be the large ruin of *Balata*, in the low hills south of the great *Wady Deir Ballut*, which seems to have formed the boundary of Dan.*

* *Gibbethon* is mentioned in the Talmud as the opposite boundary (perhaps the southern) to Antipatris, in a district including Beth Shemesh (Midrash Ekha, II. 2, Neubauer's Geog. Tal. p. 72). *Baalath* is also made in the Talmud a frontier town of Dan and Judah (Tal. Jer. *Sanhed.* i. 2). This is, perhaps, best explained by placing Baalath of Dan at *B'alîn*, as proposed by Neubauer. In this case Gath Rimmon (*i.e.*, "high Gath") may be the Philistine Gath, as Jerome and Eusebius supposed it to be, as it is not otherwise mentioned in the book of Joshua. It is evident that the boundary given to Judah in Josh. xv. 10 is not the final boundary after the tribe of Dan was given its lot, because Zorah, Eshtaol, and Ekron, here given to Judah (vv. 33, 45), were afterwards given to Dan. Josephus gives Jamnia and Gath to the tribe of Dan (Ant. v. 1. 22), seeming to make the *Nahr Sukereir* the boundary, as Reland also has drawn it

Rakkon appears to have been not far from Jaffa; the name is very probably connected with *Rakkath*, meaning "shore," and may, perhaps, be recoverable in the name *Tell er Rekkeit*, applying to a high point, now covered by an accumulation of blown sand, and situate close to the mouth of the river 'Aujeh, to which the title Mejarkon, "yellow water," would very properly be applied.

These identifications agree with the idea of consecutive order, and are all well within the territory of the tribe, leaving only Gath Rimmon to be sought.

6. *Towns of Benjamin.*—Besides the two border towns already noted, we find a Gederah of Benjamin (1 Chron. xii. 4), probably the present *Jedîreh*, north-west of Jerusalem, and a town called Irpeel, somewhere in the north-west part of the territory of Benjamin, which is not improbably the modern *Rafat*, a name closer in reality than in appearance to the Hebrew (Josh. xviii. 27.)

7. The *Onomasticon* furnishes two more identifications, namely, *Gedrus*, "a very large town at the tenth mile from Diospolis (Lydda) to those going from Eleutheropolis." This is evidently *Jedireh*, a large ruin with early Christian remains exactly ten Roman miles from Lydda on the road to Beit Jibrin (Eleutheropolis). It may be remarked in passing that the name Eleutheropolis has possibly left a trace in that of the ruin of *el Atr*, close to Beit Jibrin. The Onomasticon wrongly identifies this Gedrus with the Gedor of the Bible (Josh. xv. 38), the present *Jedur*, but the site may very probably represent Gederah of Judah (Josh. xv. 36), as pointed out by Mr. Grove, in which case the identification is of much importance as regards the boundaries of the tribe.

Gallaa, a town mentioned in the Onomasticon as in the neighbourhood of Ekron, is probably the modern *Jilia* in that direction. Jerome does not appear to have visited it, but identifies it with Gallim (Isa. x. 30), in which the Onomasticon is again wrong, as Gallim was north of Jerusalem.

8. "*The Valley of Vision*," GEHAZION.—The prophecy seems to apply to a town (Isa. xxii. 2) "a joyous city." A large ruin called *Jokhdhûn* exists south of Jerusalem, situate on a high point whence all the surrounding country is visible. The word is the proper equivalent of the Hebrew term.

9. *Talmudical Cities.*—Three towns are mentioned together in the Talmud as being in the district of Daroma (Tal. Bab. Gittin, 57a), Caphar Bish, Caphar Shihalim, Caphar Dikrin. The first was so called ("Evil city") because of its inhospitality, and the latter "because every

(leaving a good many towns of Judah beyond the boundary). *Sukereir* is the nearest approach to the Shicron on the boundary which I have been able to find on the map. The LXX reads Shochoh, which would also agree with the line of Wady es Sunt indicated by the Talmud. Shicron and Sukereir come from equivalent roots, meaning "to drink," and therefore applicable to water. There is a *Khŭrbet Sukereir* near the river. The wording of the Hebrew (Josh. xv. 11) also may be thought to agree with this line, but the question is one of much difficulty.

wife in that city brought forth a man child" (*Dikra*). This last has been identified by Neubauer with the modern *Dhikerin* near T. es Sâfi. In the same district are the ruins of *Beshsheh* and *Sheikh Khalid*, which may represent the other two places, as they are all in the district of Upper Daroma.

10. *Suffa.*—There are some curious facts about this place which may perhaps point to its being Ramathaim Zophim. (1) The word is the proper equivalent of Zuph (plural Zophim). (2) It is situate within the boundaries of Mount Ephraim, and (3) is close to Beth Horon, which was given to the Kohathite Levites "with its suburbs." Samuel belonged to this family and was the descendant of a certain man named Zuph. (4) Between Gibeah of Saul and Ramathaim Zophim lay Sechu, possibly the present *Suweikeh* in the required position. (5) At Suffa is a sacred place called *Shehâb ed Din*, "the hero of the faith," which might represent the tomb of Samuel, transferred at quite a late historical period to Neby Samwil.

Whether this can have any connection with the Zuph of Saul's famous journey is another and very difficult subject.

Another place, called *Umm Sŭffa*, equivalent to the Hebrew Mizpeh, exists farther north on the road from Samaria to Jerusalem. This would be a very suitable position for the Mizpeh of Jeremiah (chap. xii.); which is not necessarily the Mizpeh of the book of Samuel, as the name was a common one and applied to at least four distinct places.

11. *Daroma.*—This title was considered equivalent to the Hebrew *Negeb* by the early Christians, and applied to the "south land," or "sunny land" (as the name signifies), south of Hebron and *Beit Jibrin*. It was also in Crusading times the name of a town (Darum) south of Gaza. The Talmud, however, mentions two districts of the name, "Upper and Lower Daroma," or "Great and Little Daroma" (*Tal. Jer. Moid Katon*, iii. 5) (Cf. Neubauer Geog. Tal. p. 63). The plain of Daroma extended to Lydda on the north, and the three towns mentioned above (No. 9) stood in Daroma (which agrees with the identifications proposed). There is an uncultivated district extending from near Ramleh to Ekron and Jamnia, which is called *Wâdy Deirân*. The word comes from the root *Deren*, meaning "dry" (the district having no springs). Thus this is exactly equivalent to Daroma or Negeb ("dry country"), and no doubt represents the "Upper Daroma" of the Talmud.

12. *El Kenîseh.*—This name is applied by the peasantry to the present mosque at Yebnah, of which we have a plan. The word means either a *church* or a *synagogue*, and is of Aramaic origin. The building at Yebnah is about the same date as the white mosque at Ramleh, and its plan forbids us to suppose it was ever a church. It is not improbable that it stands on the site of the old synagogue of Jamnia, which must have existed at the time that this town was the seat of the Sanhedrim after the destruction of Bether. There may, however, have been a church there when Yebna was a Crusading fortress.

CLAUDE R. CONDER, Lieut. R.E.

EMMAUS.

The interest taken in all sites connected with New Testament history always surpasses that regarding the scenery of events recorded in the Old. I have often been asked the question, "But what have you done to illustrate the Gospels?" And the references to places mentioned by the Evangelists do indeed bear but a small proportion to the space devoted to sites of far less interest. But the reason is simple: the number of places noticed in the four gospels is extremely small. Whilst the Old Testament contains the names of between 300 and 600 towns of Western Palestine, the following list of twenty-two almost, I believe, if not entirely, exhausts the topography of the New Testament:

1	Aenon.	'Ainûn, C. R. Conder.
2	Antipatris.	Râs el 'Ain.
3	Bethabara.	'Abâra, C. R. C.
4	Bethany.	el 'Aziriyeh.
5	Bethsaida.	et Tell, Robinson.
6	Bethlehem.	Beit Lahm.
7	Cæsarea (Pal.).	Kaisârieh.
8	Cæsarea Philippi.	Banias.
9	Cana.	
10	Capernaum.	
11	Chorazin.	Kerâzeh.
12	Emmaus.	Khamasa, C. R. C.
13	Ephraim.	et Taiyibeh, Rob.
14	Jerusalem.	el Kuds.
15	Nain.	Nein.
16	Nazareth.	en Nasrah.
17	Salem.	Salim.
18	Shechem.	Nablus.
19	Sychar.	'Askar.
20	Sidon.	Saida.
21	Tiberias.	Tubariyeh.
22	Tyre.	Sûr.

Thus it will be seen that there was comparatively little room for discovery as regards New Testament history, with three important exceptions. 1st, Aenon, the name of which, though occurring on Vandevelde's map, seems to have escaped notice before my paper on the subject in the *Quarterly Statement*. 2nd, Bethabara, in searching for which students have been guided by early Christian tradition, the name never having been recovered until the Survey party obtained it as applying to one, *and one only*, out of some seventy fords of the Jordan, nearly all of which were previously unknown. 3rd, Emmaus, for which I have now a site to suggest which appears to have been previously quite unknown.

The name Emmaus is apparently a later corruption of the ancient Hebrew form Hammath, derived from the existence of a thermal spring. Thus Hammath of Naphtali was called later Emmaus, and the connection between the two names is noticed by Josephus. "Now Emmaus, if it be interpreted, may be rendered 'a warm bath,' useful for healing" (B. J. iv. 1. 3. and Ant. xviii. 2. 3). And again, Emmaus Nicopolis, the

modern Amwas was celebrated for its healing spring in early Christian times, and the memory of this is probably preserved in the name *Ain el Hanneh*, or "Well of the Plague" still applying to a well in the village.

Thus in modern Arabic the name Hammath, or Ammaus, might occur under various forms, according as it preserved the original Hebrew guttural represented by the Arabic *He* or *Kha*, or transformed it to the *Ain*, and according as it preserved the Hebrew terminal or reproduced the later final letter. The forms thus obtained would be *Hammath*, or more *Hammam* "a hot bath" in Arabic, *Kammath*, *Hammam*, *Khammas*, *Amath*, or *Amuth*, of which it will be seen the form *Khammas* is not the most corrupt as compared with the original.

So much then as regards the name; it remains to inquire whether other requisites are also fulfilled.

The only indications of position furnished us are as regards distance from Jerusalem. Thus we read (Luke xxiv. 13), "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs." The more general account in St. Mark's gospel giving only, "as they walked and went into the country" (Mark xvi. 12).

Josephus appears clearly to intend the same place in his account of the wars of Judea (B. J., vii. 6, § 6), by the orders of Vespasian.

"However, he assigned a place for eight hundred men only, whom he detached from his army, which he gave them for their habitation; it is called Emmaus, and is distant from Jerusalem threescore furlongs."

The distance of the ruin of Khamasa from Jerusalem is about eight miles, which is sufficiently close to the seven and a half miles which are represented by the sixty stadia to satisfy the expression "about threescore furlongs." It is close beside one of the ancient Roman roads leading from the capital to the plain near Beit Jibrin.

There is, besides, no doubt that the site is ancient. The ruin exists close to the modern village of *Wady Fûkin*, and on the ledges immediately west of the houses there are still to be found the remains of Jewish rock-cut sepulchres, whilst on the east, beside the spring, is the ruin of a little church called *Khurbet 'Ain el Kenîseh*, "ruin of the fountain of the church." The meaning of the name seems to be lost, and, as far as I am able to discover, there is no Arabic root whence it would naturally be derived, nor has the word any known signification.* It was, indeed, in endeavouring to discover whether the name had a Hebrew origin that I found the connection which probably existed with the forms Emmaus and Hammath, and thus was naturally led to inquire whether the distance agreed with that of the New Testament Emmaus.

* There is an Arabic root, *Khums*, whence are derived *Khamseh*, "five," and *Khamis*, "fifth." And another, *Khams* with the *Sad*, whence comes *Khamseh*, *Kamsin*, "fifty." And another, *Khams* with the *Sad*, whence comes *Khamseh*, *Kamsin*, "fifty." And another, *Khams* with the *Sad*, whence comes *Khamseh*, *Kamsin*, "fifty." Freytag. From this latter root are "a hot place between hills with soft soil." Freytag. From this latter root are probably two of the names of several ruins named *Khamis*. The present word probably has none of these, being pronounced *Khamsa*, and written differently, however, from any of these, being pronounced *Khamsa*, and written with the *Sin*.

The notes taken on the spot descriptive of the site were made in ignorance of its identity, and are similar to those which are collected of every ruined site irrespective of its historical importance.

The extreme prominence of the situation of the Maccabean town Emmaus Nicopolis caused it immediately to be assumed, in the 4th century, as identical with the New Testament site, without reference to its distance from Jerusalem, which is about twenty miles, or 160 stadia. Some of the later MSS. of the New Testament do indeed read 160 instead of 60 furlongs, and on the strength of these readings Dr. Robinson has endeavoured to support the early Christian view; but the best authorities read sixty, and Mr. Grove has clearly pointed out that the narrative of the events renders it highly improbable that the longer distance should be correct, as the disciples leaving Emmaus after sunset arrived in Jerusalem to find the eleven still gathered together. The time required for a distance of eight miles would be about three hours, but the distance from Jerusalem to Emmaus Nicopolis and back would be considerably over the ordinary day's journey of a modern native of Palestine, requiring at least sixteen hours. (See "Bible Dictionary," article "Emmaus.")

In the 14th century the site of Emmaus was changed, and fixed at the village of *Kubeibeh*, seven miles from Jerusalem towards the N.W. The origin of this late tradition is unknown, but a fine church of 12th or 13th century architecture has lately been uncovered in the grounds where a new monastery and hospice for travellers are being erected. This spot I visited, and took measurements of the church, in May, 1875. A plan was also made by M. Le Comte rather before that time.

It remains to give some description of the site now proposed as representing the Scriptural Emmaus, which is so hidden away in a corner that nothing short of systematic survey would have ensured its recovery.

Descending towards the great plain by the fine Roman road which passes by Solomon's Pool and runs along a narrow ridge south of Beit 'Atab, before arriving at the ruined village of Hubin, the traveller obtains a peep at a narrow valley well watered and filled with shady gardens of orange and lemon. On the west slope stands the village of *Wâd Fûkîn*, and the hill rises behind it bare and rocky, pierced by ancient sepulchres now used as storehouses. A low spur extends between this valley and a small tributary on the east; upon this slope lie the ruins of *Khamasa*. In the tributary valley is a low precipice of rock, and under this a spring of clear water and a little pool. Just below the spring are the remains of a little church standing close to the rocky ledge. This is called *Khŭrbet 'Ain el Kenîseh*, "ruin of the fountain of the church." A little lower down the valley are other ruins called *Khŭrbet Kudeis*, probably meaning "ruin of the sacred place," or "sanctuary" (in the diminutive form).

The church or chapel measures 33ft. in length by 18ft. in breadth (interior), having an apse at the east end 12ft. diameter. It is not well oriented, bearing 66° Mg. in the direction of its length. The walls are

standing to the height of some six or eight feet, but no arches remain. The masonry throughout is very rough, and somewhat resembles that of another small church a few miles farther north, at a place called *el Kabû*, where the arches are pointed. The ashlar is only rudely squared, and averages about one and a half to two feet in length of the stones. Upon one stone a rude boss was observed. There were no masons' marks visible, and indeed in this style they do not appear ever to occur. The interior of the apse, which was domed, was covered with a hard cement. These indications seem to point to the chapel having been built in the 12th or 13th century, as it resembles in general character the church of St. Jeremiah at Abu Ghôsh. Two rude caves exist some some fifty yards west of the chapel, in the side of the precipice. The ruins of *Khamasa* consist of scattered stones and of the remains of a rectangular building measuring 24ft. by 34ft. The masonry in this is similar to that of the church.

The existence of these mediæval ruins is interesting. The site evidently has been regarded as sacred in Christian times, but, as far as our present information goes, it cannot have been ever the *traditional* Emmaus, for down to the 14th century all geographers placed the Scriptural site at *'Amwâs* (Emmaus Nicopolis), and since that period tradition has pointed to Kubeibeh, seven miles from Jerusalem, where the remains of a splendid Crusading church still exist. It is possible that some tradition might be obtained on the spot, but of this we heard nothing at the time, and as the identification did not then present itself to my mind, I contented myself with sketching and planning the ruins.

The proximity to the main Roman road and the choice character of the immediately surrounding territory render this a very probable site for the home of the disbanded Roman soldiery. The name and distance agree, as shown, with the requirements of the case, and as no other site has been found by us bearing any title approaching to that of Emmaus, the identification is evidently the most satisfactory yet proposed for this interesting place.

CLAUDE R. CONDER, Lieut. R.E.

THE ROCK ETAM.

Judges xv.

15th July, 1876.

WHILST surveying the district called *el 'Akub*, "the ridges," lying west of the Judæan watershed, we spent some time in hunting for this famous site in the neighbourhood of Zorah and Eshtaol, and in the midst of Samson's native country. It occurred to Sergeant Black and to myself that the nearest approach to the name was in the modern *Beit 'Atab*, supposing a change from the final M to B, of which we have several instances, such as *Tibneh* for Timnah, &c. (See *Quarterly Statement*, 1874, p. 18.)

A further confirmation of this identification I pointed out later (*Quarterly Statement*, 1875, p. 12), in the fact of the existence at this site of a cavern of peculiar character, answering to the "cleft in the rock Etam," mistranslated "top of the rock Etam" in the Authorised Version.

I have just met with a further indication in the same connection. In preparing the nomenclature of the sheet (No. 17) on which the place occurs, I was led to search for the meaning of the name *Bîr el Hasûta*, which is given to this curious cave. It has not, as far as I can find, any meaning in Arabic, but it corresponds with the Hebrew word, חסוחה (Hasutah) which is translated "a place of refuge." Thus the name seems to indicate that this place has been used from a very early time as a lurking or hiding place, as we gather it to have been in the time of Samson.

Beit 'Atâb is a modern village, though there are traces of antiquity about it, including a rock-cut tomb. It seems probable that in the time of Samson no town existed here, as it would in such a case most probably have been mentioned with the fourteen Shephelah towns in its neighbourhood. Etam has been confounded with the Etam of Solomon, which was situate farther east, probably near the pools of Solomon. This name has been recovered in the modern *'Ain 'Atân*, to the east of the pools.

Beit 'Atâb stands, as has been previously explained, on a rocky knoll, answering well to the meaning of the Hebrew word translated "rock," quite bare of trees and consisting almost entirely of hard, barren limestone. This peculiar summit stands up from a plateau on the east, where is a good olive grove and a spring, by which we encamped. On the west the ground falls rapidly, and thus, though not really at a great elevation as compared with the surrounding hills, Beit 'Atâb is very conspicuous on all sides.

The cavern is in all some 250 feet long, running in a S.S.W. direction. Its average height is about five to eight feet, and its width about eighteen feet. The west end of the tunnel is supposed to be about the centre of the modern village, but is now closed, as is another entrance about half way along. The east end leads to a vertical shaft six feet by five feet and ten feet deep, in the sides of which are niches, as if for lamps. It is from this shaft that the cavern has been called *Bîr*, or "well." The shaft is about sixty yards from the spring which supplies the village with water, and which is called *'Ain Haud*. The whole cave is rudely hewn in the rock.

The site so chosen is close to Zorah and Eshtaol, and on the border of the mountain country of Judah. The site of Ramoth Lehi is to be sought in the same district, possibly at the present *'Ain Maktush*, near Kesla.

CLAUDE R. CONDER, Lt. R.E.

NOTE.—There was another site of the name Etam (Chron. iv. 32), which is probably the ruin called *'Aitân* to be found on the Survey Sheet

near En Rimmon (*Umm er Rŭmmâmîn*), in connection with which it is mentioned. Vandevelde has confused this site with that of the Rock Etam, and places Lehi at the modern *Lekîyeh*, which does not contain the Hebrew guttural Cheth.

LETTER FROM REV. SELAH MERRILL.

(Reprinted, by kind permission, from the *Athenæum*.)

Beirut, Syria, *June* 28, 1876.

My last expedition east of the Jordan occupied eighty-one days, ending with the 5th of May, and I devoted more than half this time to the valley and foot-hills lying immediately east of the river, and between the Lake of Tiberias and the Dead Sea. Between the Lake of Tiberias and the Jabbok the region is one of great fertility, and not the unproductive desert that it is usually represented to be. The Yarmuk, on the north, is a large river; and the Jabbok, on the south, is a river of respectable size. Between these no less than eleven living streams, more than half of which can be called large ones, flow down from the hills to water the plain. Canals carry the water from these streams in all directions, and irrigate the vast wheat-fields which are the pride of the valley. The valley is from three or four miles to about six miles in width. In the valley itself there are no ruins; but it is an interesting fact that there is a ruin in every case just at the point where these streams leave the foot of the hills. On my map I have marked thirteen such ruins, several of which appear to have been places of wealth and importance. These towns were practically in the valley, but in many cases just off from the great thoroughfare leading from north to south, and so situated that, while they had a good head of water in the fountain or stream behind them, they had spread out before them the fertile plain, with its marvellously winding river, beyond which the western hills rose in grandeur. The region, however, on the east side of the river, from the Jabbok south as far as Wady Nimrîn, is of an entirely different character, being desolate and barren, owing to the fact that there are no fountains or streams flowing down upon it from the hills. From the Wady Nimrîn to the Dead Sea the plain is fertile again, since Wadies Shaib, Kefrein, and Hesban send down an abundant supply of water.

I made diligent search in the region of Wady Yabis for the site of Jabesh Gilead. I examined every ruin and all the prominent hill-tops, and am confident that the name "Jabesh" is not preserved except in the name of the wady itself. Robinson passed hastily through this section, and had his attention called to a ruin bearing the name of Ed Deir, situated on the south side of Wady Yabis, where there are some important remains; but he did not visit the place, and probably was not aware that it is perched upon an eminence very difficult of access,

and quite off from the road leading from Pella to Gerash, on which Eusebius states that Jabesh Gilead stood, at a distance of six Roman miles from Pella. I am quite sure that Robinson would have seen the impropriety of suggesting this as the site of Jabesh Gilead, if he had visited the place itself. On the road leading over the hills from Pella to Gerash, at a distance of one hour and forty minutes from Pella, are the remains of a large and very ancient town, bearing the name of Miryamîn. This is the only important ruin in that immediate section, and the distance corresponds well with that given by Eusebius. In Saul's time (1 Sam. xi.) there was a great battle at Jabesh Gilead, in which the Ammonites were beaten; and about Miryamîn there is abundance of room for an army to operate, which is not true of Ed Deir. Miryamîn commands a view of Jebel esh Sheikh, Safed, Tabor, Khaukab, all the northern part of the Lake of Tiberias, and a great deal of the Jordan valley and the hills of Ephraim and Judah beyond; while in the east Kulot er Rubud presents an imposing appearance. A number of angles were taken from Ed Deir and Miryamîn, and also from every other important ruin or point visited.

I am surprised that Robinson's map should place Kurkama on the north of Wady Yabis, while his text states that it is on the south side. He did not, however, visit the place. Murray's map also places it on the north. At the mouth of Wady Yabis there are ruins called Mazabil. These are on the south side. Following the road from here in a south-easterly direction, we first climb some hills, and then come out on to a large plateau, in the centre of which, a little less than one hour from Mazabil, are the ruins of Kurkama. The situation is a fine one, with broad fields about it, and the ruins indicate that this place was once a large and important city or town. I do not know what ancient name "Kurkama" may be a corruption of; but a Karkor is missing, near which the remnant of the Midianite host, under Zebah and Zalmunna, was encamped when it was overtaken by Gideon (Judges viii.); and it would seem to have been near the Succoth region, which lies immediately north of the Jabbok, for the men of Succoth were afraid to give food to Gideon's men, lest they should bring upon themselves the vengeance of the Midianites, in case the Hebrew captain was unsuccessful against them.

Gideon went up by the route which certain desert tribes lying to the eastward usually took, but it is not stated how far he went. The distance, however, does not appear to have been great, since it is stated that, after the battle, he got back to Succoth before sunrise, which he could not have done had Karkor lain very far to the east. It is possible, of course, that these two names have no connexion, and the statements just made are to be regarded as suggestions merely.

In connexion with Miryamîn, I should say that on the road leading to Pella squared stones and columns are scattered for some distance, which would indicate, perhaps, that Jabesh Gilead, after its decline, furnished building materials to Pella, its prosperous rival at the foot of

the hills below. Pella, called at present Fah'l, and not "Fahil," is beautifully situated on the Jirm el Moz (pronounce o like o in rose), and has an abundant supply of water. In Kiepert's map, "1875," I notice that Pella is placed on the second stream north of the Moz; and the same is true of the map in Baedeker's new Handbook. The hills about Pella are full of tombs, some of which have only recently been opened by the Arabs living near. In these I found a couple of Christian inscriptions in Greek. In the hill just back of the town, and at a point which overhangs the wady and fountain, there are the remains of a church, and in front of the city there are the remains of what appeared to have been another church of immense size.

Some distance north of Fah'l I found a fine natural bridge spanning a deep wady. The bridge is from twenty to thirty feet wide, eighty to one hundred feet high, about seventy yards long, and the great arch is twenty-five to thirty feet in height, at the highest point. The wady runs from east to west, and the banks are very steep, and the bridge forms a striking object. West of the bridge, and at the bottom of the wady, there is a large hot sulphur spring, of 103 degs. temperature. The spring is on the north side of the wady, and about it are foundations of large squared stones, of which several tiers remain in position, and also some broken columns. Robinson and Ritter do not mention this hot spring, nor is it noticed in the valuable and scientific work of Lartet. And in the books at my command here I do not find that either the bridge or the winns have been noticed at all. Neubauer refers to a passage in the Jerusalem Talmud where the words "Hamtha of Fah'l" occur in connexion with the travels of a certain Rabbi Zeïra, which he is inclined to identify with Pella, although he does not seem to be aware of the existence of any hot spring. At the mouth of Wady Zerka there was formerly one or more large hot springs, and an old man of the Arabs, whom we found there, told us that, when he was a boy, the springs were large and the water so hot that he could hardly bear to bathe in it; but in Ibrahim Pasha's time a large canal, which still exists, was dug just above the springs to carry water from the river to the plain, and since that time the springs have been worthless. The place is now a marsh, and the water merely tepid. There is a tel near by which retains the name, Tel el Hamma,—and also the level plain just above there is called Ard el Hamma. The words "el Hamma" point to the fact of hot springs. Five or six miles south of the Jabbok, near the road leading from Es Salt to Damia and Aablûs, there is a large salt spring, which, however, dries up in summer. At Tel el Hämmäm, on the Shittim plain, there is another hot spring, and the ruins about the tel show that the place has been occupied by a town of considerable size. This tel is about three miles north-west of Tel er Rama, which is identified with Libias, Julias, and Beth Haram. I examined the hot sulphur springs at Callirrhoe, and brought away water for analysis. We have the direct testimony of Josephus that Herod the Great visited these springs during his last illness. There

are no ruins of any kind at Callirrhoe to show that it was ever a place of resort, and, besides, these springs are very difficult of access; and it has always been a matter of wonder to me how a person in Herod's condition, suffering as he was, and near to death, could possibly make the journey to Callirrhoe, which, in the very best times, must have been fatiguing even to people in health. And I have found a statement, although I cannot now give my authority for it, but think it is from Ptolomy, to the effect that the springs at Callirrhoe were often confounded with those at Libias, or Livias. While it seems impossible that Herod should have been removed to Callirrhoe, it is very reasonable that he should have visited Livias (the spring, as I have said, is at Tel el Hammam), which is in the plain opposite Jericho, and a little less than three hours distant from the Jordan, and which was doubtless a very pleasant resort for invalids. I made a careful examination of the hot springs at el Hamma, or, as they are generally called, the hot springs of Gadara. This, I judge, was the finest resort in Syria. The little plain on the banks of the Yarmuk, where they are found, is about a mile long by three-fourths of a mile wide, and two-thirds of this space is covered with ruins. The building material was the hard black basalt. One of the attractions of the place was a beautiful theatre, of which I made a plan, as I did of the whole valley. The books report the number of springs here as high as eight or ten; but there are only four, and a very large one three miles up the valley to the east, at M'Khaibeh, making in all five. The largest of the el Hamma springs is sixty yards in length by twenty in breadth, and the average depth is about six feet. The temperature is 106 degs. The hottest spring is 115 degs. Two of these springs combine and flow in one channel to the river, while the largest spring just mentioned flows to the river in a channel of its own. The amount of water flowing in these two channels combined, I estimate to be equal to one stream twenty-one feet wide and twenty inches deep, with a rapid current. The temperature of the large spring at M'Khaibeh is 112 degs., and the volume of water flowing from it is equal to that from the three springs at el Hamma combined. Three mills are run by water at over 100 degs. temperature; and, while the millers have to endure the terrible smell of sulphur, they can, on the other hand, congratulate themselves that their wheels will not be blocked by ice in the winter. M'Khaibeh, which I have just mentioned, is a tropical paradise. I counted there as many as eighteen different tropical trees and shrubs, and above the tangled mass of trees and vines and vegetation there rise at least two hundred graceful palms, the whole forming a splendid sight to look down upon from the neighbouring hills, such as can be found nowhere else in Syria. Special attention was paid to the singular mixture of basaltic and limestone formations in the valley of the Yarmuk (which the Arabs call Maradira, and not "Mandhûr"), but I cannot speak of those at present. Gadara is at the top of the mountains south of the hot springs, and about three miles distant from them. Its situation is commanding, and the spectators

from the upper seats of the monument or on two theatres could enjoy one of the finest prospects in Palestine. Five great furrows were in sight, besides the whole country, rich in cities and villages, from Hermon almost to Jericho; and at their very feet the Sea of Galilee, emerald, as it then was with weeds and surrounded with life. The splendid view from this point is worthy of being described with great minuteness of detail. What remains of Gadara shows that it was a place of elegance and wealth. Josephus speaks of the pillar about it; and at one place there make a little circle of cast from the city, near a large stream, I dug down and found a beautiful vaulted pavement. Four miles east of Gadara, on the road leading to Capitolias, now Beit er Ras, was a temple, and the foundations and some portions of the columns which remain show that it was a structure of more than ordinary size and magnificence. Between this temple and the city itself the way was lined with tombs. In proportion to the city of the dead, with its elegant and costly sepulchres, must have been one of the attractions of the place, as well as the temple and theatres, and wealthier prospect, and the hot baths at the foot of the mountain below it. Here at Gadara, after the destruction of Jerusalem, the Jews had a flourishing school, and the Rabbis used to visit the springs, and wait for ventilation among the shady banks of the river. The hot-bath springs at Tiberias are insignificant in size in comparison with those at el Hamma, and it seems a pity that the delightful waters of the latter should flow on for ever without being enjoyed by those who would appreciate and be benefited by them. It may be well to give a list of the hot sulphur springs in the Jordan valley. They are at Tiberias, at Gadara, at Wady Hamam, Abu Dureibeh, north of Pella, at the mouth of Wady Yabis (not the mouth of the river itself, for the mouth of the river is forty eight miles from the mouth of the wady), at el Hamma, near Irbid in the Hauran plain, and at Callirhoe. The latter, indeed, is not in the Jordan valley, but is appropriately mentioned in connexion with the series on the east side of the river. Those at Tiberias and Callirhoe are the hottest, while those at Callirhoe and Gadara send forth the greatest volume of water.

Selim Macrill.

THE SHAPE OF THE MOABITE STONE.

The Rev. F. A. Klein writing to the *Athenæum* (Aug. 12, 1876) on the finding and destruction of this monument, states that the stone was rounded at the lower end. The restoration by M. Clermont Ganneau (i.e., the photographer of the Pool), from his own squeeze, shows it square. Mr. Klein says, however:—

"I have seen it repeated again and again in the *Athenæum*, and books and pamphlets, probably on the authority of the statements in the *Athenæum*, that the Moabite Stone was square at the lower end, and not round, though I had plainly stated that it was not so.

"I would, therefore, for the information of those who are anxious to know the *truth* on the subject, positively declare that the Moabite Stone was *rounded off at the lower end* in exactly the same manner as at the upper end. I could not possibly be deceived on the subject, as I saw the stone in the daytime, with both my eyes open, and drew a sketch of it, not after some weeks from recollection, but at the time and on the spot, as I still have it in my sketch-book. An exact copy of it was published in the *Illustrated London News*. As regards the measure, I could not give it with the greatest exactness, as I took it by the span, and subsequently ascertained it approximately in feet and inches.

"If the 'restored Moabite Stone' presents a square form at the bottom, this is no proof that my sketch is incorrect, but simply that there is some mistake in the restoration of the monument; and there is not the least doubt that, if properly restored, it will have an oblong shape at the lower end exactly in the same manner as at the upper end. I am sure that scholars who take an interest in this most valuable monument of antiquity will be glad to get as many reliable particulars about the same as possible, and, besides, it seems that the question of round or square shape may in some manner affect the inscription (at least, the two or three lower lines) itself, and thus has become of some importance."

SAMARITAN TOPOGRAPHY.

1. The Samaritan Book of Joshua.
2. The Samaritan Chronicle.

A minute inspection of the topography of the Book of Joshua, and of the Old Testament generally, leads to the striking discovery that the information concerning that part of Palestine occupied by Ephraim and the half tribe of Manasseh is extremely fragmentary as compared with that relating to other portions of the country.

A few words will be sufficient to make this clear.

(1) In the first place, we have no account of the conquest of this part of the land. The first eight chapters of the book record the taking of Jericho, and of the eastern hills as far as Bethel, and Ai near Bethel; the building of an altar on Ebal follows immediately in the Hebrew text (Josh. viii. 30), without explanation as to the history of the conquest of this part of the land.

In the Septuagint version, however, the order is here different, and the first verses of the next chapter (Josh. ix. 1, 2) precede the account of the ceremonies at Shechem. Thus the destruction of Ai is in this order followed by the general description: "When all the kings which were on this side Jordan, in the hills, and in the Shephelah, and in all the coasts of the great sea over against Lebanon . . . heard, They gathered themselves together to fight with Joshua and with Israel with one accord." The erection of the altar on Ebal then follows.

Even in this order the account is extremely short and general as compared with the detailed history of the campaigns which follow; the first in the south, including the siege and taking of seven cities, and the next in the north, recording the invasion of Galilee and the defeat of the league of six kings of Northern Palestine.

The Book of Joshua itself contains no indication that Mount Ebal was near Shechem, but in Deut. xi. 30 we find the two mountains defined as being "in the champaign (*Arabah*, generally rendered "desert") over against Gilgal, beside the plains of Moreh." The plain or oak of Moreh, famous in the history of Abraham, is connected with Shechem in the expression, "Unto the place of Shechem, unto the plains of Moreh" (Gen. xi. 6). Josephus, in a more definite manner, places the two mountains at Shechem (Ant. iv. 8. 44), defining the situation of the altar as "not far from the city of Shechem, which is between the two mountains, that of Gerizim, situate on the right hand, and that of Ebal on the left."

Thus there is no reasonable doubt as to the position of these mountains; yet in the fourth century we find Jerome writing (Onom. s.v. Gebal):—

"A mountain in the promised land where, by order of Moses, an altar was built. There are near (juxta) Jericho two mountains close together looking towards one another, one of which is called Gerizim, the other Ebal. Nevertheless, the Samaritans say that these two mountains were near Neapolis (Shechem), but they err enormously (*sed vehementer errant*), for they are some distance apart, nor could the voices of those blessing and cursing be heard, which is said to have been the case in Scripture."

And again, under the head Golgol, Jerome makes a note: "Near which the mountains Garizin and Gebal are recorded to have been situate. But Galgal is a place near Jericho. Therefore the Samaritans err who desire to point out the mountains of Garizin and Gebal near Neapolis, when Scripture bears witness that they were near Galgal."

It is probable that the two points referred to by Jerome are the prominent peaks now called *Tûweil el 'Akabeh* and *Nuseib 'Aweishîreh* (*i.e.*, "the monument of the tribes"), either side of the road from Jericho to Jerusalem along Wâdy Kelt. It appears, however, that this was merely a hearsay report, probably obtained by Jerome from Jews who had not forgotten their old animosity to their Samaritan rivals.

(2) To return to the subject more directly under consideration, the next point of importance to notice is that out of the list of thirty-one royal cities (Josh. xii.) only one can be identified with certainty as being in Samaria, namely, Tirzah, the last of the list. The first sixteen are all in Judah and Benjamin. No. 17, Tappuah, as following Makkedah, is probably one of the two towns of that name situate in Judah. No. 18, Hepher, is unknown, but may perhaps be the Hepher of the Talmud, in Galilee. No. 19, Aphek, is either in Judah or in Galilee.

No. 20, Lasharon, seems identified as being the modern *Sârôna*, in the 'Ard el Hŭmma, or Lower Galilee, and the subsequent names to No. 30 inclusive are in Galilee, or close to the shore, within the confines of Judæa.

Thus only one remains, namely, Tirzah, or Thirsa. According to the LXX. version, and according to the later Talmudic writers, the Thirza of the Bible was not in Samaria, but was a place called Tir'an (probably the modern Tor'an, in Galilee. (See Midrash Shir-hash-Shirim, vi.) The Targum also on 1 Kings xiv. 17 reads Tir'aita for Tirzah. It can scarce be doubted that something is wanting in this list of royal towns when we consider that Samaria, roughly speaking, occupied about a third of the area of Palestine, and contained towns such as Shechem (which is mentioned in the Book of Joshua as a city of refuge), Thebez, Arumah, En Tappuah, and Zereda, which we should naturally expect to have been equal in importance to those of Judæa or Galilee.

(3) Proceeding to the account of the tribe boundaries, we find the definition of that of Manasseh entirely omitted. The south boundary of Ephraim is the north limit of Benjamin, and can be very distinctly traced, though every name has not as yet been recovered. The division between Ephraim and Manasseh is defined by only three points, namely, the brook Kanah (*W. Kanah*), Asher-ham-michmethah (*'Asîreh*, C.R.C.), and Tanath Shiloh (the ruin of *T'ana* according to Vandevelde). The north boundary of Manasseh is entirely unknown, though we may gather from the possessions of Issachar and Zebulon that it was almost identical with the north boundary of Samaria. There is a striking contrast between this very deficient account and the extremely detailed description of the boundaries of Judah and Benjamin, and of the northern tribes.

(4) We further find that there is no list of the cities of Ephraim or of Manasseh, and an apparent lacuna occurs in Josh. xvii. 9, "these cities of Ephraim are among the cities of Manasseh," which has no apparent connection with the context, and refers to no extant list. One city of Ephraim—En Tappuah (now *'Atuf*, according to Robinson) is, however, given in another verse. The LXX. version has a curious reading of τερεμινθος, instead of "these cities," due to the very cramped form of the Hebrew text. The separate cities of Manasseh, Bethshean, Ibleam, Dor, Endor, Taanach, Megiddo, are enumerated, and it is worthy of note that none of these are in Samaria, except possibly Dor. There is, however, a *Dûra* in Lower Galilee, which may be the place intended, for these towns are enumerated as "three countries." The LXX. gives three names—Bethshan, Dor, and Megiddo.

This entire absence of any list of Samaritan towns contrasts in a striking manner with the enumeration of 150 cities in Judæa, and of about eighty in Galilee.

(5) One other curious point remains to notice. In Joshua xxi. we have the list of Levitical cities, and again in 1 Chron. vi. we have the list, taken apparently from a more ancient document. The comparison

is instructive. In the tribe of Judah were nine of these towns; the names in the two lists agree with one exception, and that perhaps easily explained. One town also is omitted in the list in Chronicles. In Benjamin were three cities, one omitted in the less perfect record. In Dan the lists also agree, but are imperfect. In Asher were four, the lists agreeing with one slight difference. In Naphtali also the lists have but slight variations, but in the tribes of Manasseh, Ephraim, and Issachar the variations are greater, as will be seen below.

Josh. xxi.	1 Chron. vi.
Shechem (in Samaria).	Shechem (in Samaria).
Gezer (in Judæa).	Gezer (in Judæa).
Kibzaim (in Samaria).	Jokmeam.
Bethhoron (in Judæa).	Bethhoron (in Judæa).
Taanach (in Galilee).	Aner (in Samaria).
*Gath Rimmon (in Judæa).	Bileam (in Samaria).
Kishon.	Kedesh (in Galilee).
Daberah (in Galilee).	Daberah (in Galilee).
Jarmuth.	Ramoth (in Samaria).
En Gannim (in Galilee).	Anem (in Samaria).

It is evident from the above comparison that a considerable confusion, not accounted for by mere errors of transcription, occurs in reference to Samaritan towns.

(6) The territory of the tribe of Dan extended, according to the statement of Josephus, over the whole plain of Sharon (Antiq. v. 1. 22) to Dor—*Tantûra*. If this statement be accepted, it is very remarkable that the whole of the towns of Dan may be identified with places south of the River *'Auja*, and therefore within the boundaries of Judæa. The total of the number of the towns of Dan is not, however, given in the Book of Joshua.

The points thus remarked may be briefly summed up:

1st. We have in the Book of Joshua no account of the conquest of Samaria.

2nd. We have, apparently, no list of the royal Samaritan cities.

3rd. We have no description of the boundaries of the two great Samaritan tribes similar to those of the northern and southern tribes.

4th. We have no list of the Samaritan cities.

5th. A considerable discrepancy exists between the names of Levitical towns in the two parallel lists of Chronicles and of Joshua in that part of the country belonging to Samaria.

6th. The towns of Dan lying in Samaria must be considered to be omitted if we accept the boundaries assigned by Josephus to the tribe.

The outcome of these facts seems to me, when taken with the wonderful consistency and perfection of the topography of Judæa and

* In each list the town is enumerated as belonging to Manasseh. Gath Rimmon belonged, however, to Dan.

Galilee contained in the Book of Joshua, to be that *the book as we now have it is incomplete in the portion referring to Samaria.*

It will be found also that in the Old Testament, taken as a whole, there are only about forty Samaritan places noted out of some 500 or 600 places in Western Palestine.

The Jewish hatred of the Samaritans rose by the early Christian period to so great a pitch that the Mishnic doctors avoided even mentioning the name of Samaria. Thus in the Talmud altogether only some half-dozen Samaritan towns are noticed. In describing Palestine the Mishna (Sheviith, ix. 2) divides it into Judæa, Galilee, and *Perea*, by which Samaria is apparently intended, though the name properly only applies to a district east of Jordan. It is not therefore from Jewish sources that we can hope for information as to Samaritan topography.

In considering the question of Samaritan topography, it is first necessary to define the limits of Samaria. This task I have attempted in a former paper. (See *Quarterly Statement*, April, 1876, p. 67.)

The southern line as laid down by Josephus (B. J. iii. 3. 5) appears to have been the great valley called *Wâdy Deir Ballût*, which rises near *Libben* (the ancient Lebonah), and leaves Shiloh within the territory of Judæa. Antipatris, fixed at *Râs el 'Ain* (see the distances given, *Quarterly Statement*, January, 1876, p. 13), is thus, as stated in the Talmud, a frontier town, and Anuath (*'Aina*, C.R.C.) and Borceos (*Brukin*, C.R.C.) are both found on the frontier line. This boundary may perhaps represent an encroachment of some ten miles on the territory of Ephraim, being about that distance north of the boundary of Benjamin.

The north boundary is defined by the towns of Bethshan (*Beisân*), En Gannim (*Jenîn*), and Caphar Outheni (*Kefr Adhân*, C.R.C.), being probably commensurate with the northern boundary of Manasseh. Bethshan and the valley of Jezreel at one time belonged to Samaria, but were subsequently taken by the Jews, in memory of which annexation the 15th and 16th of Sivan were kept (Megilla Taanith, iii. 8). This may possibly account for the curious line drawn by Josephus, making Xaloth (generally placed at *Iksal*) and En Gannim (*Jenîn*) some fifteen miles south of the former, both frontier towns.

It is doubtful whether the Jordan valley belonged to Samaria. Possibly in the time of Christ it was, as now, a "no man's land," but it appears clear that the Roman highway from Galilee to Jerusalem, along the Jordan valley by Jericho, was used by pilgrims at that period. (See Matt. xx.)

It is also doubtful whether the territory of Samaria reached the shore of the Mediterranean. Josephus claims the great plain as far as Ptolemais (*'Akkeh*) as belonging to Judæa (B. J. iii. 3. 5); but the Rabbinical writers of the Gemara make Antipatris a frontier town, and assign Caphar Saba (*Kefr Saba*) to Samaria (Tal. Jer. Demai, ii. 2), whilst Cæsarea was inhabited by a mixed people, Jews, Greeks, and Samaritans. (Tal. Jer. Abodah Zarah, v. 4.) Some doctors regarded this town as part of the "land," others as Samaritan. Frequent fights took place

in it between Jews and Samaritans in the 5th century A.D., and it is called in one passage "the land of life," in another "the city of abomination."

It seems certain that Manasseh reached to the sea-coast (Josh. xvii. 10, "and the sea was his border;" and again, ver. 9, "the outgoings of it were at the sea"). It seems probable, therefore, that the extent of Samaria differed at different periods, a conclusion which may be supported from Samaritan accounts, and by the fact that three toparchies were taken from Samaria and added to Judæa by Demetrius Soter. (1 Macc. xi. 34, and Ant. xiii. 4. 9.)

The natural sources whence we might expect to obtain information as to the topography of Samaria are the Samaritan chronicles, but unfortunately nothing of any great antiquity has as yet been discovered among these interesting people, except the three rolls of the *Thorah*, or Law, the most ancient manuscript of which is at present a sealed book to Europeans. It seems, however, that some light may be derived even from the comparatively late documents which we possess, the topography of the more important of which may be briefly examined.

The first of these is generally known as the "Samaritan Book of Joshua," and probably dates from the close of the 13th century. It was published at Leyden in 1848 A.D., by M. Juynbol, from an Arabic MS. in Samaritan character, and the original, which he translates with copious notes, is thought to have been compiled from an early Samaritan and from three later Arabic chronicles. The earlier part is dated 1362 A.D., and the later 1513 A.D.

The second, called El Tholidoth, or "The Generations," is commonly called "Neubauer's Chronicle," being published by that scholar in the *Journal Asiatique* for 1869, in Hebrew character, with translation and foot-notes. It professes to have been commenced by Eleazar ben Amran, in 1149 A.D. (544 A.H.), and the second portion to have been added 200 years later by Jacob ben Ismael, being carried down as late as 1859 by other hands. The original still exists at Nablus, in the hands of the high priest; and I was informed that each priest added to it a short account of the most important events during his career.

The first Chronicle contains the names of about thirty places, and forty altogether are enumerated in the latter, the great majority in this case being Samaritan towns.

II.

The *Samaritan Book of Joshua* is divided into two distinct parts, the first of which only is of special interest, being apparently derived from some earlier work. It brings down the history of Israel from the date of the conquest to the time of Samuel, whose predecessor, Eli, was from a Samaritan point of view the earliest schismatic, and the founder of a new and heretical temple at Shiloh in opposition to that built by Joshua on Mount Gerizim.

During the two hundred and sixty years of Divine favour, when

Israel was governed by King Joshua and his nine successors, sacrifice was offered on Gerizim, and the Sabbatical years and payment of tithes duly observed. The schism between the children of Judah and the *Kusaniya* or "orthodox," as the Samaritans call themselves (a word which the Jews converted into Cutheans according to one theory), dates from the time of sin, after the death of Samson, when the divine glory disappeared from Gerizim.

The history of the conquest under Joshua, as here given, appears to be a sort of legendary paraphrase of the Bible narrative from a point of view quite contrary to the Jewish. For, whilst it appears certain that a holy place of some kind existed at Shechem, as we gather from the words in Josh. xxiv. 26, "and he took a great stone and set it up there under an oak that was by the sanctuary of the Lord" (or holy place of Jehovah), a site which is with much reason identified with the "pillar that was in Shechem" (Judges ix. 6), and with the present *Jâmi'a el 'Amûd*, or "mosque of the pillar;" yet, on the other hand, we find Shiloh to have been the gathering-place of Israel in Joshua's time (Josh. xxii. 9), and very probably the place where the tabernacle was pitched, which militates against the Samaritan account of the schism agreeing with that of the Mishna.

The book opens much in accordance with the Biblical narrative, but no less than four chapters are devoted to the history of Balaam and to his death, being an enlargement of the one Biblical verse (Josh. xiii. 22), "Balaam also, the son of Beor the soothsayer, did the children of Israel slay with the sword," an episode interpolated in an apparently unaccountable manner in the middle of a topographical chapter both in the Hebrew and also in the Septuagint.

The episodes of the spies, of the sin of Achan, the fraud of the Gibeonites, and the league of the cities of Gibeon, Kirjath, and Beeroth (compare Gibeon, Kirjath-Jearim, Beeroth, and Chephirah, Josh. ix. 17), also receive many embellishments, and long imaginary speeches are put in the mouths of the characters.

The battle of Ajalon follows in order, and the flight of the kings to the cave of Makedah or Fakedah (probably an error of the Arabic transcriber) near a place called *Kasaha*. Makkedah is by a later Samaritan account identified as not far from Mount Gerizim.*

The next chapter (ch. xxi.) contains an account of the advance on Shechem, and of the miraculous discomfiture of the enemy.

"For God on that day wrought a miracle in the sight of the enemies. For to those who would have fled a flame came forth before them to burn them, and a spirit stood before them, so that the horses and their riders fled together and were slain together, when they heard the shout of the children of Israel. And for them the hours of the day were lengthened as God promised them, until they had made an end at that

* Captain Warren tells me that the Samaritans offered to show him the site at a distance of some twelve hours from Nablus. It may consequently be marked on the Survey and can easily be recovered.

time. Nor was one of their enemies left alive when the battle was finished. Then the king sent from Maharun (possibly *el Mahrûneh*, near Dothan) a letter to Eleazar the priest, and fastened it to the wings of a dove." The victory was thus communicated to him, "and the signs and wonders which had been shown to them were written therein."

"Then they departed and went and purified themselves, Joshua and all they who were with him. For a great river descended from the Mount of Blessing and watered the plain, and to it the king went down with all his host."

This account reads strangely like an echo of some lost chapter of the history of the invasion by Joshua, but the following episode is even more closely connected with part of the country not noticed in the Bible narrative.

In chapter xxvi., after the division of the land and the building of the temple on Gerizim, "which citadel was called Samaria," and the establishment of Nabich, the son of Gilad, of the tribe of Manasseh, as king over the two and a half tribes returning to beyond Jordan (compare Josh. chap. viii. and xxii.) we find an account of a new league against the children of Israel under the leadership of Saubac, king of Fâris, and the kings of the following towns :—

1. Armunieh the great.
2. Rumieh the less.
3. Saida.
4. El Keimun.
5. Damascus.

It is remarkable that these places may all be easily identified, as may the names *el Lejjûn* and *Merj el Kebir*, or "great plain," which occur in the same narrative, as being in or around the plain of Esdraelon. Thus on the north of the plain are the towns of *Rummaneh* and *Rumeh*, west of the great plain is the village of *Saida*, and on the east, according to the list of Thothmes III. (see last *Quarterly Statement*), was an ancient town called *Dameshu*, whilst *el Keimûn* and *el Lejjûn* are the modern names of two places in the plain itself.

This consistency in topographical detail suggests that the story, though embellished with magic incidents fit for the histories of the Thousand and One Nights, has some foundation on an older and more trustworthy historic document.

It is unnecessary to give the history in detail. The challenge was brought to Joshua in the plain of Balata (evidently near the modern village *Bal'ata*) in the region of the Holy Mountain; Joshua sends back a defiance, and proceeds with his army to el Lejjûn; by magic art he is enclosed in seven walls of iron, the foe having collected their forces in el Keimûn (a few miles farther north). From this position he is rescued by Nabich, and the giants defeated and slain. With this episode the history of the wars ends, and no account is given of the conquest of Galilee, though the possessions of Israel are described as extending to Lebanon.

In concluding the sketch of this curious work I may give a list of the places mentioned in its pages.

List of Towns mentioned in the Samaritan Book of Joshua.

1. Jelil	=	Gilgal.
2. Iriha	=	Jericho.
3. Makedah	=	Makkedah.
4. Kasaha.		
5. Maharun	=	*Maharûneh ?*
6. Armunieh	=	*Rummaneh ?*
7. Rumieh	=	*Rumeh ?*
8. Saida	=	*Saida ?*
9. el Keimun	=	*Tell Keimûn.*
10. esh Shâm	=	Damascus ?
11. Samrûn	on Gerizim.	
12. Merj Balata	=	plain near *Balata.*
13. Jebel el Barakeh	=	Gerizim.
14. el Lejjun	=	*el Lejjun.*
15. Merj el Kebir	=	*Merj Ibn 'Amir.*
16. 'Ain in Neshâb	near the last.	
17. Merj el Baha	=	Plain of Moreh.
18. Kefr Ghuweirah	=	*'Awertah.*
19. el Mâiteh 20. el Maia	on Gerizim.	
21. Fer'ata	=	*Fer'ata.*
22. Yâfa	=	Jaffa.
23. Lidd	=	Lydda.
24. B. Jibrin	=	*B. Jibrin.*
25. Ghuzzeh	=	Gaza.
26. Seilûn	=	Shiloh.
27. Beit el Mukuddis	=	Jerusalem.
28. Yasuf	=	*Yasûf.*
29. Fundeka	=	*Funduk.*
30. B. Lahm	=	Bethlehem.
31. Nablus	=	Shechem.

Thus out of a total of 31 places, 13 are within the confines of Samaria, and most of these are not mentioned in the Bible narrative.

III.

The *Samaritan Chronicle* is a more sober document, though it also goes back to the beginning, and gives the astronomical reckoning from Adam. Some of its topographical details are of much value.

Gerizim.—The most important Samaritan site is the mountain now called *Jebel et Tôr*, the Samaritan and in all probability the ancient Jewish Gerizim. The fifth article of the Samaritan Creed was the assertion that Gerizim was the chosen abode of God upon earth. "Over it is Paradise, whence comes the rain." Here Adam and Seth raised altars, here Melchisedec, servant of "the *most high* God," was met by Abraham, for Gerizim the Samaritans hold to the present day is the highest mountain in the world, the only one not covered by the flood, though they admit that Ebal, just opposite (which overtops Gerizim by

200 feet) is to the eye, though not in reality, more lofty. Here, to continue the history of this famous site, Abraham offered up Isaac, the very spot being shown on the eastern brow of the mountain (see *Quarterly Statement*, April, 1873, p. 66). The probability that this, rather than Jerusalem (as Josephus and the Talmudists affirm), is the true site of the place in the land of Moriah which the patriarch saw afar off, has been ably argued by Dean Stanley ("Sinai and Palestine," p. 246). The Samaritans read Moreh for Moriah, and connect the site with the plain of Moreh, where Abraham pitched his tents (Gen. xii. 6).

Gerizim was also the site of Jacob's vision, and of Bethel, according to the Samaritans. Hence Luz also was identified by them with a ruined town near the foot of the mountain. Finally, it was on Gerizim, and not on Ebal, from their point of view, that Joshua erected first an altar, afterwards the tabernacle, and finally a temple. The Samaritan text reads "Gerizim" for "Ebal" in Deut. xxvii. 4, and in Deut. xi. 30 the words "opposite Shechem" are added, to define the position of the two mountains, in contradiction to the Jewish statement that Ebal and Gerizim were nearer Jericho (Tal. Bab. Sota, 33b).

In the Samaritan Chronicle the following passage occurs (*Journal Asiatique*, 1869, p. 435):—"* Luz, which is Shomron, the place where the good King Joshua built a temple near the holy tabernacle. It is likewise Mount Joshua." Thus even the site of Shomron was transported to this centre, which formed a sort of loadstone for Scriptural localities, unless the Samaritan Shomron, or "Watchtower," was a place distinct from that of the Bible (1 Kings xii. 25), the Sebaste of Herod. The exact site of the Samaritan Luz is not as yet fixed. Major Wilson places it near the place of sacrifice at the *western* foot of the peak from information derived on the spot from the peasantry. Another account given to me, though not perhaps trustworthy, places it at *'Ain Sârîn*, a fine spring east of the summit, to which a curious tradition, resembling the story of Susannah and the elders, now attaches. It is evident that the identification of Luz as on Gerizim was rendered necessary by the tradition that Bethel was here to be sought, as we read (Gen. xxviii. 19), "but the name of that city was called Luz at the first." There is, therefore, no ground for identifying this with the Luz of Judges i. 26, which was in the "land of the Hittites," probably the present *Luweîzeh*, near Banias.

The Altar on Ebal.—As regards the episode of the reading of the law and the building of an altar on Mount Ebal (Josh. viii. 30), a further piece of information derived from the Survey here naturally finds a place. The *Jami'a el 'Amûd*, or "Mosque of the Pillar," has been identified by Dr. Williams as the scene of the reading of the law and the site of the "pillar which was in Shechem" (see *Quarterly Statement*, April, 1873, p. 71, Major Wilson's paper on Ebal and Gerizim). The

* The Book of Joshua also speaks of Gerizim, "which citadel was called Samaria."

site seems in all respects satisfactory, but the position of the altar on Ebal, where, according to the Septuagint, Joshua inscribed *Deuteronomy*, "a copy of the Law of Moses" (Joshua viii. 22), in the sight of the people, has been sought in vain, for it seems to have escaped notice that there is a *Mukâm*, or sacred site, a little farther north, on the ridge of the mountain, but not at the highest point, which is still called *'Amâd ed-Dîn*, "the Monument of the Faith." This site has at least as good a right to be claimed as representing the situation of Joshua's altar as has the *Jami'a el 'Amûd* to be considered as standing on the place of the "pillar in Shechem," which was by the sanctuary of Jehovah. The name *Imâd ed Dîn* was heard by Dean Stanley as referring to the mountain. The *Mukâm* is shown on Murray's map, but without a name, and the identification of the site is, I believe, here proposed for the first time.

The survival of this name is all the more interesting when we consider how constant has been the Samaritan tradition placing the altar on Gerizim.

In curious contrast to the centralisation of the Samaritan sites round their holy mountain, which is still the "Kibleh" of the faith, are the words of Psalm lxxviii. (ver. 9-11, and 67-69.)

"The children of Ephraim, being armed and carrying bows, turned back in the day of battle.

"They kept not the covenant of God, and refused to walk in His law.

"And forgat His works and His wonders that he shewed them. . . .

"Moreover He refused the tabernacle of Joseph, and chose not the tribe of Ephraim.

"But chose the tribe of Judah, the Mount Zion which He loved."

Shechem.—Placed beneath the holy mountain, Shechem, the natural capital of Palestine, remains still the last Samaritan refuge. Here Melchisedec lived, and, according to their version of the passage (Gen. xxxiii. 18), "Jacob came in peace to the city of Shechem." Here is the mosque of *Hizn Yakûb*, "the family of Jacob," and east of the town the two sites of Joseph's tomb and Jacob's well, in the identity of which both Samaritans and Jews agree with the Biblical narrative (see Gen. xxxiii. 18; Josh. xxiv. 30; John iv. 12).

Joshua's Tomb.—Next in importance to Moses, the great prophet whose like, according to the Samaritan translation of Deut. xxxiv. 10, was never to appear on earth again, the "blessed King Joshua" is the most important character in the Samaritan list of saints and heroes. Yet, curiously enough, his tomb seems to have been lost to them. The Book of Joshua records the burial of this hero at Timnath Serah, in Mount Ephraim (Josh xxiv. 30), a site which has been identified with the modern *Tibneh*. For an account of the tomb, see the *Quarterly Statement*, October, 1873, p. 143. It is worthy of notice that the great tree at *Tibneh*, which is a sacred spot, has the name *Sheikh et Teim*, that is, "the elder the servant of God." The same title is applied to the mosque at Shiloh, *Jâmi'a et Teim*, "mosque of the servant of God."

Jewish tradition, however, as represented by Rabbi Jacob, of Paris, 1258 A.D., places Timnath Serah at a village called Kefr Heres, about five miles south of Shechem, where to the present day Joshua and Caleb are said by the Jews to be buried. The probable site of this place is the modern *Kefr Hâris*, which, though it is eight miles from Nablus, is in the required direction—towards the south. Here exist two Mukâms of the ordinary character, one being that of *Neby Kifil*, or "the dividing prophet," in which appellation we may very probably recognise a tradition of Joshua. About a mile farther east is the Mukâm of *Sitt Miriam*, perhaps an ancient cenotaph of Miriam, the sister of Moses.

The names *Hâris* and *Kefr Hâris*, which apply to villages close to one another, exactly represent the Hebrew Heres, which occurs in Judges ii. 9, where we read Timnath Heres for Timnath Serah. It appears from Judges i. 35 that "Mount Heres" was a district, and extended to the neighbourhood of Ajalon (Yalo). Its probable meaning is "the rugged mountain," but the present pointing makes it mean "mountain of the sun," although Jerome seems to have understood it in the other sense. He places Joshua's tomb in the tribe of Dan (Onom. Thamnathsara), on the road from Lydda to Jerusalem, and states it to have been in his day a large place, where Joshua's tomb was shown. "Very marvellous it is," he further says, "that the distributor of the possessions should have chosen for himself so rugged and mountainous a spot" (Epist. Paulæ. 13). Jerome evidently means the present *Tibneh*, and seems to have in his mind the name Heres, as meaning "rugged," but the Talmudical authorities, taking as usual the more unnatural meaning, say that Heres means the sun, and that it was derived from the fact that a figure like the sun was carved on the tomb, to signify that the personage there buried had caused the sun to stand still (Rashi *Comment* on Judg. ii. 9). The tomb generally supposed to be Joshua's at Tibneh has no such carving, though one near it is ornamented. If Heres mean "Mount Heres," the title might be well applied to the rugged hills extending from Yalo to Shechem, and including Tibneh, Hâris, and Kefr Hâris.

Joshua is often confused in the mythology of the peasantry with the Imâm 'Ali Ibn Abu T'aleb, the companion of the prophet (see *Quarterly Statement*, April, 1874, p. 87), who has three Mukâms, one at Jericho, one at Ramleh, one west of Nablus. Neby Kifil has also another Mukâm near that of Neby Dan and Neby Hudah, east of Lydd. Some tradition of Joshua is also possibly attached to the Mukâm of *Sheikh 'Aisa*, west of Sebaste; and at Yanûn, also in Samaria, is the tomb of *Neby Nûn*, probably the father of Joshua. These traditions, however, will form a paper by themselves, which I hope to be able to compose later.

The Samaritan Book of Joshua represents the king to have been buried at *Kefr Ghuweirah*, and as it also states Eleazar to have been entombed in the same place, there can be no doubt that the modern *'Awertah* is intended, but unfortunately only two tombs exist here, which may now be mentioned in turn.

'Awertah.—"Here," says the Samaritan Chronicle, "are the tombs of the holy priests." The Jews also agree that Eleazar and Phinehas were buried here, and, as in the former case where Jewish and Samaritan traditions agreed on the sites of Joseph's tomb and Jacob's well, the Bible record seems satisfied by the position, so in this case there seems no valid objection to fixing the "hill that pertained to Phinehas (*Gibeah-Phinehas*) . . . in Mount Ephraim"—where Eleazar is said to have been buried (Josh. xxiv. 33)—at the modern 'Awertah. The older form of the name, *Caphar Abarthah*, given in the Samaritan Chronicle, is a good instance of the Samaritan confusion of the two letters *B* and *Vau*.

Two tombs, both held sacred by Jews, Samaritans, and Moslems, are here shown, one called *el 'Azeir*, west of the village, being that of Eleazar, the other *el 'Azeirat*, that of Phinehas, east of the village. It is worthy of remark that another *el 'Azeir*, a Mukâm also, exists farther south, east of Turmus Eyya, and beyond the limits of Samaria. This may represent a later Jewish tradition.

The tomb of Eleazar is 18ft. 3in. long by 15½ft. broad; a rude erection of masonry and plaster, like that of Joseph. It stands in a paved court, in which grows a magnificent terebinth. I visited the spot in 1872, and sketched the tomb.

The other tomb, that of Phinehas, is close to a small mosque. The sepulchre, resembling the last, measures 14ft. by 7½ft. It is surrounded by a wall having round arches to a series of arcades. This enclosure measures 26ft. by 20ft., and is certainly not modern. The interior court is paved, and a vine is trained across the top of the arcades to form a species of roof. The mosque we did not enter, nor has any tradition connected with it been as yet collected. I made at the time a sketch of this monument as well.

Such are the sacred places of Samaria as pointed out by native tradition. The Samaritan Chronicle, however, gives information on other obscure periods of the history of this curious people. It gives a list of twenty-two towns where the high priests who succeeded Tobiah resided, all being apparently in Samaria, as far as they can be identified.

It is known that in the second and third centuries the Samaritans were in a very flourishing condition, and had colonies in Egypt, and even a synagogue at Rome. The Chronicle gives their possessions in Palestine as allotted by the high priest Baba the Great, about 160 years after Hadrian had destroyed Jerusalem. This description is interesting, as it seems to include all Palestine with the exception of the mountains of Judæa, dividing the land into eleven districts, as given below. (*Journal Asiatique* for 1869, p. 440.)

1. "To Ishmael he gave the land of Luzah to Gilil on the sea." (The Arabic version says "to the plain of the sea.")

2. "To Jacob of Iskar he gave the land as far as Tiberias.

3. "To Zeith Ben Thaham he gave the land east of Mount Gerizim to the Jordan.

4. "To Jehoshua Ben Berak Ben Eden he gave the country from Caphar Halul to Beth Shebat.

5. "To Abraham Shamatimah Ben Ur Ben Pherath he gave the country of Horon to the land of Palestine (or of the Philistines).

6. "To Israel Ben Mahir he gave from Gaza to the River of Egypt.

7. "To Joseph Ben Shuthelah he gave the land of the Goodly Mountain to Cæsarea.

8. "To Lael Ben Beker he gave the land of the frontier of Carmel as far as Accho. (This has a curious bearing on Josh. xix. 26, which it appears to me to explain.)

9. "To Beker Ben Ur he gave the land of the hill of Naker to Sural, which is Tyre. He dwelt there, and died at Caphar Marun (*Marûn*).

10. "To Shebat Ben Sebo Ben Makir he gave the land from the River Litah to Sidon.

11. "To Barad Ben Shiran Ben Amed he gave the Mountain of Galilee, from the river to Lebanon, and all the villages round this mountain."

The divisions so described are for the most part pretty clear, as will be seen below:—

1. The country south-west of Nablus to *Jelîl*, north of Jaffa, and to Cæsarea.

2. The Plain of Esdraelon and of Beisan, and the 'Ard el Humma, in which district were towns such as Sîrîn and Tuta, mentioned as inhabited later by Samaritans.

3. The hills of Samaria east of Nablus.

4. Probably Lower Galilee, as far as *Kefr Sabt*, on the east.

5. The Plains of Philistia as far as Gaza, the north line being from Beth Horon (*B. Ur*) to Gilil (*Jelîl*), joining on to the south side of No. 1.

6. South of the last to *Wâdy el 'Arîsh*.

7. The hills of Manasseh, north of No. 1 and south of the next.

8. North of the last, Carmel and the Plain of Akkeh.

9. Phœnicia, from Accho to Tyre.

10. North of the last from the Litany River to Sidon.

11. Upper Galilee.

These districts are therefore contiguous one to another, and extend over the whole of Palestine with the exception of Judæa proper, to the mountains of which the Jews are by this description confined.

At a later period the Samaritan Chronicle gives a valuable list of those towns which were inhabited by the Samaritans after the Hejira. This is a period when very little is known of this nation. The places mentioned extend over nearly the whole of the district allotted by Baba, and colonies are also mentioned in Damascus, Cairo, and Baalbek. The colony at Gerar and Gaza seems to have lasted till late in history, but no Samaritans are now to be found out of Nablus.

The following are the two lists noticed above:—

List of Places inhabited by the High Priests (after the Time of Tobiah).

N.B.—S. for Samaria.

Samaritan Text.	Arabic Text.	Modern Name.
1. Salem (the Great)	Sâlim (the Great)	*Sâlim, S.*
2. Beth Fatuha	B. Fatûha.	
3. Santa Karimathah	Tul Keram	*Tul Keram, S.*
4. Elonah Tabah	Shejr el Kheir (*i.e.*, "Holy Oak").	
5. Shechem	Nâblus	*Nâblus, S.*
6. Amnah Serah	'Adeh Serêh.	
7. Beth Faur	Beit Fâghûr	*Khŭrbet B. Far ? S.*
8. Iskar	'Askar	*'Askar, S.*
9. Luzeh	Lûzeh	*Lôzeh, S.*
10. Caphar Jihbeth	Kefr el Wahebeh.	
11. Kathah (the Great)	Kudhyeh (the Great).	
12. Nobah	Nebîh	*Nûba ? S.*
13. Akrabith	'Akrabeh	*'Akrabeh, S.*
14. Ophrah	Fer'ata	*Fer'ata, S.*
15. Beirothah	el Bîreh	*Bertah ? S.*
16. Lan	(Illegible.)	
17. Jusepheh	Yâsûf	*Yâsûf, S.*
18. Merdah	Merdah	*Mirdah, S.*
19. Tirah Nemara		*Tireh ? S.*
20. Beth Phurik	Beit Fûrîk	*Beit Fûrîk, S.*
21. Kirjath Hagah	Kuryet Hajjah	*Kuryet Hajja, S.*
22. Suchah	Shuweikeh	*Shuweikeh, S.*

List of Places inhabited by the Samaritans in the 7th Century.

Samaritan Text.	Arabic Text.	Modern Name.
1. Dagon		*Beit Dejûn, S.*
2. Azzah	Inhabited by Samaritans of Tribe of Benjamin in the 14th Century	*Ghuzzeh.*
3. Gerar		*Umm el Jerrâr.*
4. Beth Phurik		*Beit Fûrîk, S.*
5. Caphar Nemarah.		
6. Al Ramlah		*er Ramleh.*
7. Caphar Safirieh	Safûrieh	*Safirîyeh.*
8. Caphar Abearthah	'Awert	*'Awertah, S.*
9. Sirin		*Sîrîn.*
10. Tuta	Tutai	*Umm et Tût ? S.*
11. Caphar Mardan.		
12. Gith		*Jett, S.*
13. Kirjath Ophlathah	Kuryet Ghufleh	*'Afûleh ?*
14. Beth Bezin		*Beit Bezzin, S.*
15. Elon Moreh	Merj el Baha	*Sahel Râjîb, S.*
16. Mohnah ha Aliunah	el 'Askar el 'Ali	*Mukhnah, S.*
17. Kirjath Askur		*Kh. 'Askûr, S.*
18. Kirjath Tzekathah	Kûzah	*Kûzah, S.*
19. Kirjath Atzapheh		*Umm Suffah ? S.*
20. Kirjath Caphar Kalil		*Kefr Kullîn, S.*
21. Kirjath Ham-Mishpat		*Jenn Safut ? S.*

A few remarks may be added on the more important of these places:

Iskar.—It is clear from the Chronicle that two places of somewhat similar name existed in Samaria; one being called Iskar, in the plain between the two mountains towards the east. In the Arabic translation it is written 'Askar, and is evidently the modern village of that name. The other is called 'Askûr, and was near another site called Kuryet ha Mishfeh. This seems to be the ruin of *'Askûr* west of Gerizim. The chief interest of the former name lies in the fact that 'Askar is generally thought to be the Sychar of the New Testament, and that in the Samaritan text we find the word in a transition form without the initial *'Ain* which has taken the place of the *Yod*. This fact considerably increases the probability of the identification.

Ophrah.—The value of the variations in the Arabic translation of the Chronicle is here again evident. It serves to identify the modern Fer'ata, or later Jewish Pirathon, with an ancient Ophrah, and the one which suggests itself as most probably identical is Ophrah of the Abiezrite, a town of Manasseh, the home of Gideon (Judges vi. 11). If this be the case the identification has a direct bearing on the question of the north boundary of Ephraim at Asher-ham-Michmethah (Josh. xvii. 7), and would fix this place at *'Asireh*, as proposed by myself, agreeing with the identification of the River Kanah as *Wâdy-Kanah*, and making Gerizim the outpost of Ephraim, whereas the ordinary identification of Asher with *Teiasîr*, or Mr. Drake's proposed site at *'Asirah*, quite destroys the identification of the River Kanah and includes Ebal in Ephraim, leaving only a very narrow strip of country for Manasseh.

The only other point of great interest is the fact recorded that the Samaritans inhabiting Gaza and Gerar were Benjamites. It shows that the Samaritans claimed to represent all Israel except Judah, and not merely the tribes of Ephraim and Manasseh.

This paper has already been prolonged to such an extent that there is no room for the discussion of minor points of interest, such as the identification of the plain of Moreh with the plain of the Mukhnah or "camping-place." It is sufficiently evident that the Samaritan literature allows us to fill up a portion of Palestine which is almost a blank as regards Biblical towns.

CLAUDE R. CONDER, Lieut. R.E.

NOTES ON MASONRY.

THE following is an abstract of observations with regard to styles and dressing of masonry in Palestine, extending over three years, and embracing the results of visits to many hundreds of ruins. The prominently distinct styles in the principal buildings are seven in number.

1st. Megalithic ashlar; stones averaging 3 ft. 6 in. in height, generally great length, some reaching 30 to 40 feet. No attention was paid to quarry bed, as shown by various weathering; a draft from 1¾ to 3½ inches broad, ¼ to ½ inch in depth. The tooling is fine and regular, done with a flat instrument with teeth, used in two directions at right angles to

one another. The same tooling on the edges of the central projecting face in a border, one inch wide. The rest of the face finished with a blunt instrument worked at right angles to the stone (a kind of cold chisel). The stones of the Haram at Jerusalem, *and the voussoirs of Robinson's arch*, are thus dressed; perhaps not earlier than Herodian times. It would be interesting to know whether the dressing of the foundation stones with Phœnician letters is the same.

2nd. Masonry of square proportions; height of course 2 to 3 ft., *without any draft*, smoothly dressed, with an instrument having many fine teeth. Attention has been paid to quarry bed, and the joints are well laid. Mortar and cement of very hard character used; arches and cradle vaults semicircular, the keystones very narrow, and the haunch stones broad. The Twin Pools, the Double and Triple Passages, are examples. It appears to be Roman work, dating later than the destruction of Jerusalem by Titus.

3rd. Masonry of stones, 3 to 5 ft. in length, and 2 to 2½ ft. in height. A broad and very irregular draft, differing in breadth on various sides of the stone; the boss is often not rectangular, the draft from 2 to 6 inches in breadth, and from 1 to 3 inches in depth. The boss is hammer-dressed, the draft dressed with a toothed instrument, but more coarsely than in the preceding styles. The joints are laid rather open, the mortar is soft, the length of the stone differs. In one instance two stones, one 1½ ft., the other 5 ft. long, occurred next one another. The height of the course differs greatly, and low courses occur near the foundation. The quality of the stone is generally inferior to the two former, which are taken from the Melaki beds. Round arches are invariably found with this style; the doorways often have lintels with low relieving arches above. Barbarous Greek inscriptions, Byzantine capitals and ornamentation of early character accompany this style. It is found in the outer walls of convents, basilicas, and similar buildings of the early Christian period, such as Justinian's Church on Gerizim, dating 533 A.D.

4th. Stones, well cut, of very square proportions, a deep draft more carefully cut than in the former style, 2 to 6 inches broad. The boss is rustic, projecting from 6 inches to 1 ft. or even 18 in. The draft is hammer-dressed. These stones occur in the outer walls of Crusading towns and castles, and in some cases *the pointed arch of a gate or postern is built of such stones*, of size equal to those in the wall. It is supposed that the irregular surface offered better resistance to the ram in a siege. It is evident these stones were quarried by the Crusaders, and they are found in exclusively Crusading sites such as Kaukab el Hawa (Belvoir), and 'Athlit (Castellum Peregrinorum).

5th. Small masonry, hard, well-picked stones, *mezzeh* or Sta. Croce marble. The proportions moderate, height of the courses 1 ft. to 1½ ft., but not always equal. Numerous masons' marks on the better-dressed stones; joints very fine and close; tooling with a very sharp-pointed instrument very close; the lines continuous or broken, vertical, diagonal, horizontal, and in the less careful specimens curved or crossed. Both round and pointed arches occur in this style. Vaults groined or barrel

with a parabolic section, of small masonry of rag-work or of rubble. The core of the wall often of rubble in hard shell mortar. The style of architecture accompanying this system is Italian Gothic, modified by local influences. The twelfth century churches of Palestine are specimens of this Crusading style.

6th. Roughly dressed stones, laid with broad joints, many of those in exteriors drafted with a narrow draft; hammer-dressed, with the bosses sometimes hardly dressed at all; proportions similar to the preceding style. Masons' marks observable on the better-dressed specimens; the corner stones are the best and largest; the arches accompanying this system are generally pointed. The Church of St. Jeremiah at Abu Ghosh and the convent of Khirbet Ikbala are examples. It is an inferior Crusading style of the twelfth century.

7th. Resembles No. 5, but the masonry is inferior in finish and material. The proportions less, the joints not so well laid. No masons' marks occur. The tooling is similar, but the lines deeper, further apart, and less regular. On many stones a toothed instrument has been used irregularly, giving a patchy appearance. The arches are all pointed; the vaults groined, of rubble with ashlar ribs; the corner stones are often drafted with an irregular shallow draft; the boss hammer-dressed or coarsely tooled. A peculiar hard red cement, full of pottery, occurs with this style, which is observable in *khans* and Saracenic buildings of the fifteenth century and later.

The above remarks show that the finishing with a toothed instrument still in use is a method observable in all styles except the Crusading, but that there is a possibility of confusion between Crusading and the better Saracenic work, which styles are only distinguishable by aid of the masons' marks on the former.

It shows also that the distinctive character of the Jewish drafted masonry, compared with the later drafted styles, is to be recognised by three tests:—

1st. The length of the stones compared to their height.

2nd. The shallowness of the draft.

3rd. The cross chiselling with a toothed instrument.

It is very easy to distinguish these styles after a little practice. There are occasional difficulties when transitional or exceptional instances occur, but nothing is easier than to separate the early Christian and Crusading work from the Jewish.

There is, so far, no evidence that drafted masonry was used by the Romans in Palestine. In the Herodian buildings at *Jebel Fureidîs* none of the masonry is drafted, nor in the Roman work at *Beisân*.

C. R. C.

NOTE.

Lieut. Conder has further proposed to write papers on a new site for Megiddo, on Saul's journey to Zuph, on Gibeah of Saul, on the Moslem Mukams, and on some twenty new minor discoveries, with a list of the Lepidoptera collected by him for the Fund.

LIST OF THE BIRDS COLLECTED FOR THE PALESTINE EXPLORATION FUND BY THE SURVEY PARTY IN PALESTINE.

These birds were collected in Palestine during the prosecution of the Survey, and have since been named and examined by the Rev. Canon Tristram, LL.D., F.R.S., who complimented the party on the way in which they were preserved. The Arabic names were collected as far as possible, and have been transliterated according to Dr. Robinson's method.

Sergeant Armstrong, R.E., deserves great credit for the zeal and energy he has shown in collecting and skinning specimens.

The Committee have resolved upon mounting a complete set of these birds, under the superintendence of Canon Tristram.

PLAINS AND HILLS.

Names.	M. or F.	Where Shot.	Date.	Remarks.
Short-toed Eagle ..... *Circaetus gallicus.* Gm.	?	Yebna	...	Lives on reptiles only. S. Europe. (Found crop full of young reptiles.)
Common Kestrel..... .. *Tinnunculus alaudarius.* Bûshek or Sekeir. [Gm.	F.	Beit Atab	9-74	
Lesser Kestrel ..... *Tinnunculus cenchris.* [Naum.	F.	Ramleh	10-73	
Marsh Harrier ..... *Circus æruginosus.* L.	M.	Ain Feshkhah (Dead Sea).	11-73	Young plumage; Europe, Asia, and Africa.
Montagu's Harrier ... *Circus cinereaceus.* Mont. Abrak Tenâh.	F.	Jericho	11-73	S. and Central Europe and N. Africa.
Little Owl ..... *Athene meridionalis.* Rigs.=*glaux.* Sav. Bûmeh or Kûkâ.	F.	Bethlehem ...	10-73	S. Europe, N. Africa. The bird of Minerva.
Long-eared Owl..... *Otus vulgaris.* Fl. Duwa.	F.	Jericho	11-73	Long-eared or horned owl; Europe, N. Asia, and India.
Night Jar..... *Caprimulgus europæus.* L.	F.	Beit Atab	10-73	Caught sleeping under a rock.

Names.	M. or F.	Where Shot.	Date.	Remarks.
HOOPOE ..... *Upupa epops.* L. Hudhud.	M.	Bludan	9-73	
ROLLER ..... *Coracias garrula.* L. Shikker-rák.	?	Gaza	5-75	S. Europe, Africa, W. Asia; summer migrant to Mediterranean countries.
BEE EATER ..... *Merops apiaster.* L. Khudhár at Jericho, Wurwur in Syria.	F.	Bludan (Anti-Lebanon).	9-73	A summer migrant, common in S. Europe, all Africa as far as the Cape, and Asia as far as Cashmere.
CHIMNEY SWALLOW ..... *Hirundo rustica.* L. Kuttâf.	M.	Jordan Valley	3-74	
BLACK CAP ..... *Sylvia atricapilla.* L.	M.	Jericho	11-73	In winter dress.
BLUE-THROATED ROBIN *Ruticilla suecica.* L.	F.	Jericho	11-73	
BLUE-THROATED ROBIN *Ruticilla leucocyana.* Dueikhleh. [Brehm.	M.	Jericho		
COMMON ROBIN ..... *Erythacus rubecula.* L. Semmeneh.	F.	Jericho	11-73	A winter migrant to Palestine.
COMMON REDSTART ..... *Ruticilla phœnicura.* L.	M.	Jordan Valley	...	A summer resident in Palestine and England.
TITHYS REDSTART..... *Ruticilla tythis.* Scop.	M.	Bludan	9-73	Europe, N. Africa, and W. Asia.
BLACK AND WHITE CHAT *Saxicola libanotica.*	F.	Bethlehem ...		
[Hemp.	M.	Bethlehem ...		
STONE CHAT ..... *Pratincola rubicola.* L. Serrâk Hanimma.	M.	.....	10-73	Identical with the English bird.
PIED WAGTAIL ..... *Motacilla alba.* L.	M.	Ramleh.....	10-73	
GREY WAGTAIL..... *Motacilla sulphurea.* Kueiksa.	F.	Jericho	11-73	
GREAT TIT ..... *Parus major.* L.	M.	Beit Atab	10-73	Same as British Ox-eye or Great Tit.

Name.	M. or F.	Where Shot.	Date.	Remarks.
WOODCHAT SHRIKE ..... *Lanius auriculatus.* Müll.	M.	Jordan Valley		
MASKED SHRIKE ..... *Lanius nubicus.* Licht.	M.	Jordan Valley	3-74	N. Africa, S. E. Europe, and S. W. Asia.
COMMON STARLING ..... *Sturnus vulgaris.* L. Zerzûr.	F.	Jericho	...	Europe, Asia, and N. Africa.
GOLDFINCH..... *Carduelis elegans.* Steph. Danûra.	M.	Bethlehem ...	11-73	
SPANISH SPARROW ..... *Passer salicarius.* V. Dueiry.	M.	'Ain Fasail ...	3-74	
CORN BUNTING ..... *Emberiza miliaria.* L.	M.	'Ain Fasail ...	3-74	The common bunting of England, all Europe, and N. Africa and W. Asia.
CRETSCHMAERS BUNTING *Emberiza cœsia.* Cretsch.	M.	'Ain Fasail ...	3-74	S. W. Asia only.
CRESTED LARK ..... *Galerida cristata.* L. Kunbara.	F.	Jaffa	10-73	
COMMON CUCKOO ..... *Cuculus canorus.* L. Kûkû or Wakûk.	?	Jordan Valley		
SPOTTED CUCKOO ..... *Oxylophus glandarius.* L.	M.	'Ain Fasail ...	2-74	Summer migrant to all circum-Mediterranean countries. Has been obtained in England; common in Africa as far as the Cape.
COMMON TURTLE DOVE . *Turtur auritus.* Gr. Hamam.	?	Yebna	...	Summer migrant to England and Palestine.
GREEK PARTRIDGE ..... *Caccabis græca,* Bp.; or *saxatilis,* Mey. Shinnar.	M.	Jericho	11-73	
BIRDS OF THE GHOR.				
GREAT HORNED OWL ... *Bubo ascalaphus.*—Sav.	M.	Jericho	12-73	Common in Egypt and Nubia; resident in Palestine everywhere.
COMMON KINGFISHER ... *Alcedo ispida.* L. Abu Nukker.	M.	Jericho	11-73	

Name.	M. or F.	Where Shot.	Date.	Remarks.
GREAT SPOTTED KINGFISHER. *Ceryle rudis.* L. Abu Kubeia.	F.	Jericho	11-73	S. Europe, Asia, and Africa.
INDIAN KINGFISHER ... *Alcyon smyrnensis.* L. Abu Semak.	F.	Jericho	3-74	A bird of S. Malabar and Southern India, &c. One specimen known to Linnæus from Asia Minor, re-discovered on the Meander by Capt. Graves, R.N.; only found elsewhere of W. Asia in the Jordan Valley.
SUN BIRD ..... *Cinnyris oseæ.* Bp. Suweid.	M. and F.	Jericho	11-73	Peculiar so far as yet known to the Jordan Valley and its neighbourhood; found by Canon Tristram on Carmel in summer, and he believes seen once in Asia Minor near Ephesus. Said to be found also at Jaffa.
BLACK ROCK CHAT ..... *Dromolœa leucopygia.*—Bp. Bareijeh. [Br.	M.	'Ain Feshkhah	11-73	North Africa and Arabian deserts.
BLUE THRUSH ..... *Petrocincla cyaneus.* L. Suweideh.	F.	Marsaba	11-73	S. Europe, rocky districts; sedentary.
HOPPING THRUSH ..... *Crateropus chalybeus.* Bp. Abu Dheneb.	F.	Jericho	11-73	Peculiar, as far as yet known, to the Jordan Valley and Dead Sea; will probably be found in some Arabian wadies.
BULBUL ..... *Ixus xanthopygius.* Ehr. Bulbul.	M.	Beit Atab	10-73	Peculiar to Palestine and regions adjacent.
GREAT GREY SHRIKE... *Lanius lathora.* Sykes. Abu 'Ali.	M.	Jericho	11-73	Replaces in Palestine the northern Grey Shrike of Europe; an Indian species; very much larger toes and feet than our bird.
GRAKLE ..... *Amydrus Tristrami.* Shahrúr. [Gould.	M.	Marsaba	11-73	Known only from the wadies round Dead Sea; probably also at Petra and Sinai. Found by Lt. Conder as far north as W. Maleh in Jordan Valley.
ROCK SPARROW ..... *Fringilla petronia.* L. Zerrai.	M.	Deir el Kelt (near Jericho)	11-73	Very fine specimen.

Name.	M. or F.	Where Shot.	Date.	Remarks.
GREAT INDIAN TURTLE DOVE. *Turtur risorius.* L. Hamam beidi.	M.	Jericho	12-73	South Asia.
SAND GROUSE ..... *Pterocls senegallus.* L. Kut'a.	M.	Desert (Bir es Seb'a)	11-74	N. African Desert (not Asiatic). Also in Jordan Valley.
DESERT PARTRIDGE..... *Ammoperdix heyii.* Hajel. [Temm.	M.	Jericho	12-73	Peculiar to Jordan Valley, Arabia, and N. Africa. Replaced in India by Ammoperdix bonhami.
		COAST BIRDS.		
RING PLOVER OR RING DOTTEREL. *Charadrius hiaticula.* L.	M.	Jaffa	10-73	
COMMON SANDPIPER ... *Tringoides hypoleucos.* L.	M.	Solomon's Pools	7-74	Same as the English bird.
DUNLIN ..... *Tringr cinclus.* L.	M.	Haiffa.....	10-73	
AVOCET .... *Recurvirostra avocetta.* L.	M.	Sur	10-73	
SQUACCO HERON ..... *Ardeola comata.* Pallas.	M.	Jordan Valley	5-74	Circum-Mediterranean.
LITTLE BITTERN .....:... *Ardeola minuta.* L. 'Ajjâz.	F.	Jerusalem (bought at)	12-9-74	Europe, N. Africa, and W. Asia.
WATER RAIL ..... *Rallus aquaticus.* L. Dejajet el Ma.	M.	Jericho	11-73	Old World.
		ALPINE REGIONS.		
SPARROW HAWK ..... *Accipiter nisus.* L.	F.	Jericho	7-12-73	Identical with the English species.
LONG-EARED OWL ..... *Otus vulgaris.* Fl.	M.	Jericho	8-12-73	Common from Ireland to India.
ALPINE SWIFT ..... *Cypsel'us melba.* L.	M.	JordanValley...	24-3-74	From the Cape to India, Europe, Asia, and Africa.
NUTHATCH..... ..... *Sitta syriaca.* Ehr.	M.	Bludan (Anti-Lebanon)	20-9-73	Greece and Syria.
PERSIAN LARK ..... *Otocoris penicillata.* [Gould.	M.	Bludan (Anti-Lebanon)	23-9-73	Mountain tops of S. W. Asia.